

THE NEW-JERUSALEM MAGAZINE.

Vol. XVI.

JUNE, 1892.

No. 6.

CONTENTS.

THE BREAD OF LIFE	<i>John Worcester</i>	321
THE HOLY LAND. (Poetry)	<i>John Westall</i>	327
THE BETTER ASPECTS OF THE "HIGHER CRITICISM"	<i>James Reed</i>	329
THE BOOK DANIEL, ITS PROPHETIC CHARACTER AND SPIRITUAL MEANING. VII.	<i>Willard H. Hinkley</i> ...	341
UNITY IN THE NEW CHURCH	<i>Philip B. Cabell</i>	349
LIFE FOR LIFE. (Poetry)	<i>Adolph Roeder</i>	355
THE SCIENCE AND THE HOLINESS OF THE WORD		356
SEEKING TIBETAN SCRIPTURES		359
OPEN LETTERS.....		363
Spiritualizing the Letter of the Gospels according to the Judgment of Man.		
DOCTRINAL STUDIES		365
The Significance of the Seals; A Persistent Printer's Error.		
BOOK NOTICES		369
The Supremacy of Holy Scripture; The New Harry and Lucy; The Lover's Year Book of Poetry. Vol. II.; Not on Calvary; Responsive Readings and Chants; The Jews under Roman Rule; Report of the Commissioner of Education for the Year 1888-89; Life and Letters of General Thomas J. Jackson; Our Race.		
THE NEW CHURCH		374
The Statement of Faith from John; Harmful Prudence; Our Duty to the Indians; A False Antithesis: The Baltimore Gathering; Amusements.		
THE RELIGIOUS WORLD.....		380
SUPPLEMENT: Journal of the Massachusetts Association of the New-Jerusalem Church. 124th Meeting.		

PUBLISHED BY

THE MASSACHUSETTS NEW-CHURCH UNION,

NO. 16 ARLINGTON STREET, BOSTON.

SINGLE NUMBER, 20 CENTS.

YEARLY SUBSCRIPTION, \$2.00.

Entered as Second-Class Mail Matter.

THE NEW - JERUSALEM MAGAZINE

Published MONTHLY, under the auspices of the

MASSACHUSETTS ASSOCIATION OF THE NEW CHURCH,

AT

No. 16 Arlington Street, Boston.

Its object is to promote the reception in Mind and Life of the truths of the New Church, contained in the Holy Word and set forth in the writings of Emanuel Swedenborg.

"The two essentials of the New Church are, that the Lord alone is the God of Heaven and Earth, and that conjunction with Him is through a life according to the commandments of the Decalogue."

All business communications should be addressed to the "PUBLISHERS OF THE NEW-JERUSALEM MAGAZINE," No. 16 Arlington Street, Boston. All matter for insertion may be sent to "THE EDITOR OF THE NEW-JERUSALEM MAGAZINE," at the same office.

TERMS:

Payable in advance, (including postage)	\$2.00 a Year.
To Clergymen and Students in Theological Schools . .	1.00 a Year.
To subscribers in Great Britain	2.40 a Year.
To Clergymen in Great Britain	1.40 a Year.

Single numbers, 20 cents.

The Volumes of the New Series bound in cloth, uniform style, are for sale at \$2.50 each. Subscribers having numbers in good condition may exchange them for the bound volume, on payment of seventy-five cents and the carriage both ways.

The Magazine is continued at end of subscription unless otherwise ordered.

MASSACHUSETTS NEW-CHURCH UNION,

No. 16 ARLINGTON STREET, BOSTON.

THE
NEW-JERUSALEM MAGAZINE.

VOL. XVI.—NEW SERIES.—No. 6.

JUNE, 1892.

THE BREAD OF LIFE.*

AND He humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not neither did thy fathers know, that He might make thee know that man doth not live by bread alone, but by every word that proceedeth out of the mouth of the Lord doth man live. (DEUT. viii. 3.)

Thus is described the life of Israel in the wilderness. The fish, the cucumbers, and the melons, the leeks, the onions, and the garlick of Egypt were left behind. The people hungered for them, but they were fed with manna from heaven, while they were being instructed in the law of the Lord, and trained in the life according to the law.

The good things of Egypt are put for the pleasures of a natural life for self alone, which are left behind when one is moving forward toward a spiritual life. And the manna from heaven is put for the sweetness of instruction from God by which man lives while in the state of instruction ; for which reason the manna was the sweetness left by the morning dew which nourished and refreshed every plant of the desert.

The word of the Lord by which man lives, is the thought of the Lord, full of His love — the thought by which He creates heaven and earth, the thought by which He redeems,

* A discourse delivered to the Massachusetts Association by its General Pastor, April 7, 1892.

regenerates, and saves man, and brings him to Himself in heaven. For we read :

By the word of the Lord were the heavens made, and all the host of them by the breath of His mouth.

In the beginning was the Word, and the Word was with God, and the Word was God. . . . All things were made by Him, and without Him was not anything made that was made. . . . And the Word was made flesh, and dwelt among us.

The thought of the Lord by which the heavens were made, is the thought of His love, and it relates to the men whom He can love, and who can be formed into happy families and communities on the earth, and into vast heavens in the spiritual world. This loving thought is the Word which in the beginning was with God and was God, for it was the thought of God from the beginning. And when men had attained some development, and had gone far astray from the Divine commands and the Divine blessing, the same loving thought for men came into the world to lead them back — now thinking out clearly the nature of all their evil in contrast with the good that God would have them do.

This thought for men, which creates, redeems, and saves, is the food by which man lives. It is the essence and origin of all the interesting knowledge that nourishes a sound mind, from the mind of an innocent child to that of the wisest angels of heaven.

Think a moment what it is that makes life interesting, that gives vigor and stimulus and power to do. Close up all the senses, so that no knowledge may come from without, and will not the mind presently cease to think at all, and lose all power of action? But admit some sensible relation to the world without, especially some expression of human love and life, and instantly the pulses will begin to beat again, and the mind to listen. Interesting knowledge of what human life is and may be is nourishment to human souls. The little child is nourished by knowledge of the home love, and presently of home duties and uses from love. It loves also the varied knowledge of life which it gets from stories and by seeing the work of the world go on, and which it practises in its

plays. It is delighted and nourished also by knowledge of the beautiful and useful things in nature, which in various degrees represent human life and uses, and which are of that Word by which were all things made that were made.

Adults also get a very sweet and good nourishment for their souls from the lessons of order and usefulness and obedience, also of trust and hope, of humility and gratitude, of industry and of purity, which they may read from the book of nature, written there by the loving thought of God. But more than in any other way they seek nourishment from the lives of men. Newspapers, stories, books of travel, or narrative, or of human thought, they are constantly perusing; and these, with plays and pictures of every kind, are constantly bringing to them knowledge of good and evil from human life. Varied knowledge they will have. Their lives are dull and languishing without it. And with that knowledge they nourish the affections of their hearts, with far too little care whether they be good or evil.

Of all this knowledge it is only that which is of the Word of the Lord, in its various applications to the life of men, that nourishes the soul of man to eternal life. It is not the knowledge of ambition or greed or lust, nor of the possible attainment of wealth or luxury, nor even of the achievements of strength or skill, physical or mental, that nourishes the heavenly soul. Some such knowledge has a use as warning, and some as means of training the body and the natural mind. But that which builds up the heavenly mind is knowledge of honesty, of faithfulness, of resistance to temptation, of self-forgetful heroism, of good done to the young, the feeble, the suffering, of living applications of the Divine laws of love to the Lord and the neighbor. To all times and to all circumstances do these apply, in infinite variety — in simple forms to little children and simple folk in their relations to one another, as also to the simple life of ancient days; and just as fully to the complexity of the busiest city life, and to the great combinations of political and industrial life which soon will embrace the world. They all are illustrated in the written Word — in the account of the simple life of the Garden of

Eden, deeply innocent and open to the Lord, and through all the story down to the description of the complex but harmonious beauty of the great golden city.

It is this universal wisdom of human life in the Word, that was made Flesh and dwelt among us. To all men, in whatever circumstances, the life of the Lord brings lessons of true humanity, which if they will receive them will nourish their souls to eternal life.

The different nations of the earth differ from one another in their language and their thought, and can hardly understand one another's ideas and feelings about their varied customs of life. Yet the laugh or the wail of a child is understood by them all, and affects them all alike. And so does the Gospel story of the life of the Lord, when truly and simply presented, bring home to all mankind Divine lessons of human life—lessons of charity and loving service, of the putting away of pride and self-seeking, of support and comfort and new life from the Divine. They are adapted to the little children whom He loved and blessed; they are no less adapted to the great nations of the earth.

The simple and the wise all may be children of the Heavenly Father—sheep of the different folds—which the Lord would bring together and unite as one flock with one Shepherd.

These lessons of the Word and of the life of the Lord are of no special interest to the mind that is full of the world, or of its own attainments. But to the mind, or the part of the mind, that loves the Lord and heaven, and is earnest to live the life of heaven, they are the very Bread of Life. As love for the Lord and the neighbor, which is the essential of heaven, increases, interest in the Lord's saving work will grow, and in all those universal lessons of the Scriptures which tell us of it; for these are the means by which we may understand the states of men, and what the Lord would do for them.

Many of the teachings of the Scriptures treat openly of the life of heaven from the Lord—as for instance, the Lord's sermon on the mount, and His last Passover discourse about the Father's love and the love that His disciples must have

for one another. Many other portions treat of the same subjects by transparent figures, as the Lord's parables, and also His miracles of healing, all of which represent the healing of men's souls.

In the record of His life, viewed in this way, we may read not only of what He would do for men, but of what He was doing in His own human nature that it might present truly to men the Divine life. For there is no part of His teaching that He did not apply first to Himself, and the healing and strengthening that the souls of men needed from Him, His own human nature needed also.

Not only the Gospels, but the books of the Old Testament also are full of the same lessons — lessons of His life, for His life was but the fulfilment of the Scriptures, and therefore lessons of universal application to the lives of men.

They appear in the writings of Israel less plainly, it is true, than in the Gospel stories; yet the Lord said, "These are they that testify of Me"; and to the two disciples with whom He walked to Emmaus, He opened in all the Scriptures the things concerning Himself. The letter is indeed often obscure; but these obscurities are the clouds of heaven, which the knowledge of the Lord and the opening of their lessons in relation to Him will cause to dissolve till the Sun of heaven plainly appears in them.

Was He not "the Lamb of God that taketh away the sin of the world"? Then may we not see in the offering of lambs upon the perpetual fire of the altar the innocence of His Humanity, open to and permeated by the Divine fire of the Father's love? And when we permit Him to make us innocent, do we not share in His innocence, and in the sacred fire within it? There are like lessons of Christian duty and penitence and love in all the laws of sacrifices. They are a little obscure at first sight, but only obscure until their language is interpreted, to one who desires in heart to worship the Lord with penitence and love.

The story of Abraham led by the Lord from his native land to a country that the Lord would show him, is to us now a familiar picture of the summons to the Lord Himself in child-

hood, and secondarily to every regenerating man, to leave the states of natural thought and feeling, and turn toward heaven. His journeyings through the land of Canaan, and long sojourn in it, when as yet no part of it was his, in like manner picture to us the child's progress in learning of heaven and the Lord and eternal life, when as yet he has not begun the labors by which it must be acquired.

The still earlier stories of Genesis represent to every simple-hearted person the infancy of the race, and will readily yield their lessons of the near relation of infants' minds to the Lord and heaven.

The later parts of the story of Israel treat much of evil, yet all are types of the developments of evil that are common to mankind. And then the Gospel story brings in the conscious presence of the Lord in the souls of men who will permit themselves to be born again.

These universal lessons fill every part of the Scriptures. There is no particular which does not teach them. And this is what we know in the New Church as the spiritual sense. It is not a mysterious sense, abstracted from human life, and of no general interest. It is the lesson of human life — primarily of the Lord's life, and secondarily of the life of every regenerating man. It is the very flesh and blood of the Lord — the necessary nourishment of all souls that would grow in the life of heaven.

Is it not written, and does not all the Christian world know that the life of heaven is love to the Lord and the neighbor? Then is a true knowledge of the Lord and of His saving work for men the means by which that life grows and becomes wise; "Except ye eat My flesh and drink My blood," the Lord says, "ye have no life in you." This then is meant in an eminent sense by "every word that proceedeth out of the mouth of God," by which man lives. It is simply the universal lessons of Divine and human life with which the Word is filled. There is no other food for the flock of the Lord than this; no other will nourish their souls unto eternal life. It is to provide this for them that the church exists, and especially the ministry of the church. Without this use, they

would have no reason for existing. To the ministers of the church no other study can compare with this for profitability — no other, except as an aid to this, can yield any satisfaction. Only they cannot pursue the study of the lessons of life in the Word, in pride of knowledge or of sagacity, nor even to accumulate wisdom for themselves. No light from the Lord will be given to these motives. They must go to the Word in humble desire that all may know the goodness of the Lord, and may love Him and live from Him. And the Lord Himself will come to them, and will break to them of the bread of heaven, that all may eat and be filled.

Newtonville, Mass.

JOHN WORCESTER.

THE HOLY LAND.

LAND of Imagination, where
Prophetic voices fill the air !
Land of the Heart, all lands above,
Filled with the lessons of His love.

How fair those barren, ridgy steeps,
Where History her white tent keeps ;
While dim Tradition by her side
Sits singing soft at eventide.

How beautiful the breezy plain
Where fell the mighty, prayer-sent rain,
From clouds that first rose like the hand
Out of the sea to bless the land.

From Tabor's rounded oak-clad height
To Hermon's cone of snowy white ;
From Carmel, mirrored in the sea,
To the wild hills of Galilee ;

I see the whole horizon round,
As once I stood on holy ground,
While Nazareth nestles at my feet
With many a winding, narrow street.

How sacred is the wavy line,
Where hill and sky in one combine ;
And the fine curve which marks the shore,
Where Tyre's proud fleets their treasures bore.

The purple outlines soft and clear,
From these gray heights, from year to year,
He saw, and all their beauty knew
In morning light and evening dew.

The soft green fields of Hebron's vale
Rehearse the Patriarch's ancient tale,
And Eschol's vineyards still repeat
The stories of the wandering feet.

The Shepherd King whose Psalms today
Are ours whene'er we sing or pray,
Across the landscape like a gleam
Of sunlight flits in this fair dream.

How pure the silence on the sea
Which crowns the calm of Galilee,
Where the brown fisher casts his net
By thy rich shores, Gennesaret !

The golden-templed city lies
Sacked, razed, rebuilt, and, strange surprise,
The crescent glitters on the dome
Where soon the cross shall find its home.

The memories of three thousand years
Are on her hills, all dim with tears ;
Yet shall the day arise with light
And banish her long, starless night.

With folded hands and bended knee
And penitential prayer shall she
Before the Cross a suppliant bend,
And grace to her new lustre send.

The rugged slopes of Olivet
Still with the tears Divine are wet,
And whispers from each ancient tree
The sorrows of Gethsemane.

By Jordan's stream, by Jacob's well,
 By lost Capernaum's shadowy tell,
 The footsteps of our Lord I see,
 From Bethlehem to Calvary.

From Rev. John Westall's Wayside Poems.

THE BETTER ASPECTS OF THE "HIGHER CRITICISM."*

A REMARKABLE controversy is at present going on in the Christian world with regard to the Bible. Questions are arising on every side in relation to its nature and authority. Fresh doubts are constantly suggesting themselves as to the extent to which it is entitled to confidence. Little is now heard about the scientific difficulties which were so prominent twenty or thirty years ago; for it is gradually coming to be admitted by intelligent readers, that the Bible was never intended to give exact information on the subjects with which science deals. Men see, for example, how absurd it would be to apply the strict principles of geology to the account of creation, or the laws of natural history and botany to the story of Noah's ark and the garden of Eden. And yet they are far from feeling that those parts of the Bible, because they cannot bear such tests, are without Divine authority and meaning. But the principal objections which have to be met at the present time are of a different kind. They grow out of what is called "the higher criticism." That is to say, they are suggested by conclusions which have been reached by learned students of the letter of Scripture, tending to show that the Bible is not the book it has been claimed to be, as regards either the authors by whom it was written or its freedom from error. If those conclusions are accepted as true, the ideas which have commonly prevailed respecting the origin and character of the Scriptures must be thoroughly revised and corrected. This necessity naturally creates disturbance in the minds of those who have thought

* Originally delivered as a lecture before a general audience.

that nothing new could be learned on the subject, and that the opinions of past ages would stand forever.

The higher criticism is so called in contradistinction to the lower criticism, or that which deals with texts and manuscripts. It is not necessarily irreverent, or in an offensive sense rationalistic. Whether it be the one or the other, depends on the mental state or bias of the individual critic. The writer from whom I shall principally quote is eminently spiritual and reverential. There is surely nothing essentially wrong in searching the books of the Bible to see what they have to say about themselves and each other, and in distinguishing between the knowledge thus gained and the beliefs which rest on no authority but tradition. It cannot be harmful to explore the pages of history, and to gather the testimony which they contain concerning the Scriptures. If this work be done honestly, and its results be reported truly, no one can possibly be the worse for it. Such is the avowed purpose of the higher criticism. Says one of its chief advocates and representatives, Dr. Charles A. Briggs, of Union Seminary :

With reference to each writing, or, it may be, part of a writing, we have to determine the historical origin and authorship, the original readers, the design and character of the composition, and its relation to other writings of its group. These questions must be settled partly by external historical evidence, but chiefly by internal evidence, such as the language, style of composition, archæological and historical traces, the conceptions of the author respecting the various subjects of human thought, and the like. Now with reference to such questions as these, we have little to do with traditional views or dogmatic opinions. Whatever may have been the prevailing views in the church with reference to the Pentateuch, Psalter, or any other book of Scripture, they will not deter the conscientious exegete from accepting and teaching the results of an historical and critical study of the writings themselves. (*Biblical Study*, pp. 24, 25.)

It is impossible not to respect such aims and methods as these, even though we may fail to agree with all the conclusions which are arrived at in the first attempt to apply them.

Is it not manifestly true that for many past centuries the Bible has not been studied with the purpose of finding out exactly what it teaches, but that men have gone to it with preconceived opinions and inherited prejudices which narrowed their powers of observation and blinded them to its real meaning? And is it not a laudable effort which those are making, who, throwing off these shackles, endeavor to read the Scripture in the light which it sheds on itself, without fearing or caring what the effect may be on the long cherished dogmas of their churches?

Let us again listen to Professor Briggs in his earnest statement of the case from this point of view. He says:

The ancient Jews made a fence about the law, and enclosed it with circle upon circle of traditional interpretation, so that the law itself was hidden out of sight, the external circle of interpretation having taken its place, and the authority of God was obscured by the authority of man. The Christian Church pursued the same method, and concealed the Word of God behind the authority of popes and councils, fathers and school-men. The Reformers brought the Bible from its obscurity for a season, but their successors, the scholastics and ecclesiastics of Protestantism, pursued the old error and enveloped the Bible with creeds and ecclesiastical decisions, and dogmatic systems, and substituted for the authority of God the authority of a Protestant rule of faith. The Bible has been treated as if it were a baby, to be wrapped in swaddling-clothes, nursed and carefully guarded, lest it should be injured by heretics and skeptics. It has been shut up in a fortress, and surrounded by breastworks and fortifications as extensive as those that envelop Cologne and Strasburg. No one can get at the Bible unless he force his way through these breastworks of traditional dogmatism, and storm the barriers of ecclesiasticism. (*Authority of Holy Scripture*, pp. 28, 29.)

Truer words than these were never spoken. Throughout the greater part of the Christian period the Bible has indeed been a sealed book, crusted over with false assumptions and beliefs which have hidden its interior contents from view. I am far from denying that a true system of doctrine is needed for the correct understanding of Scripture. But that doctrine

must itself shine out of Scripture, and must be seen to contain the vital and central principles to which all other teachings bear a subordinate relation. When, for example, we read the emphatic statement iterated and reiterated in the Old Testament and the New, that the Lord our God is one Lord, we ought to feel that it enunciates a fact respecting the Divine object of our worship, which should underlie all our thoughts concerning Him. In like manner, when we are taught that all the Law and the Prophets hang on the two great commandments, we ought to perceive that the exercise of love to the Lord and the neighbor is the source of all happiness in heaven and on earth. So too, when we read that the Lord is good to all, and is kind even to the unthankful and the evil, we ought to understand that all ascriptions to Him of anger, hatred, and vengeance are mere natural appearances, "a condescension of language," accommodations to the states of men whose thoughts can rise no higher. General principles like these, are the candle which the Scriptures give to study the Scriptures by. A fresh comparison of books and passages, to the end that all things may be seen in their orderly connection, and that the truth of Divine revelation may be presented as a harmonious whole, free from all human incrustations, is a most desirable and praiseworthy object. For some of us it has been already effected by Swedenborg in his own special manner, of which I shall have more to say hereafter. It is the object sought by Professor Briggs and his co-laborers, and finds expression in the term "Biblical Theology," as distinguished from the theology of Christian tradition.

But, as has been said, some of the conclusions reached in the process of investigation have excited apprehension and alarm. It is feared that the foundations of the ancient faith will be destroyed; and then what can the righteous do?

One cherished belief which has come down through the ages is that the various books of the Bible were certainly written in every case by the men whose names are associated with them. Thus it has been taken for granted that Moses was the human author of the Pentateuch, and David of the

Psalms. So great reliance has been placed on these assumed facts, that the value and authenticity of the Scriptures were supposed to be involved in them. If the writers were not as commonly reputed, then, it has been thought, the writings themselves must be spurious, and the whole fabric of Divine revelation must fall. When, therefore, it is declared to be a certain result of the higher criticism, that (in the language of Dr. Briggs) "Moses did not write the Pentateuch or Job; Ezra did not write the Chronicles, Ezra, or Nehemiah; Jeremiah did not write the Kings or Lamentations; David did not write the Psalter, but only a few of the Psalms; Solomon did not write the Song of Songs or Ecclesiastes, and only a portion of the Proverbs; Isaiah did not write half of the book that bears his name" (Briggs' *Authority of Holy Scripture*, p. 33), we cannot wonder at the consternation and distrust which arise. To take away the authorship of these books from the holy men of old, and to relegate it to unknown writers,—to say, as is said, that "the great mass of the Old Testament was written by authors whose names or connection with their writings are lost in oblivion" (Briggs' *Authority of Holy Scripture*, p. 33), is, apparently, to shake the foundations of Christianity itself.

Another result of the higher criticism is that it destroys to a considerable extent the literal consecutiveness of the Scriptures. It discovers that the books were by no means written in the order in which we have them in our Bibles. Some which deal with the earliest events are declared to have been written among the latest. Evidence is given to show that an individual book may be the work of several different hands; and that perfect chronological accuracy is something which the narrative does not attempt to supply. It is affirmed that the Old Testament was in the process of formation during nearly the entire period of Jewish history, down to the Lord's coming, and that it is a compilation of writings connected by no external visible bonds with each other. Regarded from its human side, it is the sacred literature of the Jewish nation, written at various times, gathered up, and brought together in one volume. Similar assertions as to

authorship, and the dates at which the different books were penned, are made with respect to the New Testament likewise.

The exponents of the higher criticism do not hesitate to point out what seem to them errors or inconsistencies in the letter of Scripture. These relate almost entirely to such matters as dates, genealogies, and quotations from other books of the Bible. They are altogether unimportant, unless it be supposed that the purpose of Divine revelation is to give exact information in history, geography, and science. Yet they are, of course, disturbing to those who have been accustomed to think that no deviation from the closest literal accuracy could be possible in the Word of God. The higher criticism has done much toward modifying their effect, by showing that the style in which the Scriptures are written is not that of a modern scientific treatise, but partakes of the quality of oriental nations, and is to be judged by a different standard than that which we are accustomed to apply — by showing also that many of the supposed inconsistencies are but different ways of representing the same thing ; so that what seems to be error in the writer is only an error in the mind of the reader. Yet there are, naturally, some difficulties which, at present, can be neither explained nor ignored ; and these remain as a stumbling-block to all who believe that the Bible must stand or fall by its literal veracity, and can bear no other interpretation than that which they are wont to put upon it.

In pursuing the course marked out by this freer study of the Bible, Dr. Briggs has incurred the displeasure of a large part, probably a majority, of the Presbyterian body to which he belongs. The theology of the Bible, as he in his independent researches has come to understand it, does indeed lead him into new paths which have not hitherto been much trodden by Presbyterian feet. The position which he thus attains is far in advance of those with whom he is for the most part associated. Listen to his eloquent words in some of the closing paragraphs of his late inaugural address on assuming the new chair of Biblical Theology at Union Seminary : —

More light is about to break forth from the Holy Scriptures upon the Christian world — light for all the churches, for all men, for all nations. The old methods of building on selected texts and isolated passages, which you will find in all the creeds and in all the dogmatic systems, is about to pass away. The inductive study of the Bible forces us to study every word, sentence, and clause, and rise in the inductive process until the whole organism of the Bible is presented to us. Such study of the Bible, so far as I have been able to pursue it, has made it to me the freshest, the newest, the most wonderful of books ; has brought about in my mind a different conception in every department of theology. (*Authority of Holy Scripture*, p. 62.)

Go out into the country in the late winter or early spring, and you will see everywhere great activity. The farmers are at work with axe and saw and knives, the instruments of destruction, cutting off the limbs of trees, and pruning vines and bushes, and rooting out weeds ; fires are running over the fields and meadows, the air is filled with smoke, and it seems as if everything were going to destruction. But they are destroying the dead wood, dry and brittle stubble, and noxious weeds. They are removing them out of the way of the life that is beating beneath the surface of the ground, and throbbing in tree and bush. In a few days the fields will be mantled in living green, the trees and bushes will wave their leaves joyously, and deck themselves with blossoms of every variety of beauteous form and color, and the world will rejoice in a new springtime. Thus it is at the present time in the higher world of religion and morals. Criticism is at work with knife and fire. Let us cut down every thing that is dead and harmful, every kind of dead orthodoxy, every species of effete ecclesiasticism, all merely formal morality, all those dry and brittle fences that constitute denominationalism and are the barriers of church unity. Let us burn up every form of false doctrine, false religion, and false practice. Let us remove every incumbrance out of the way for a new life ; the life of God is moving throughout Christendom, and the springtime of a new age is about to come upon us. (*Authority of Holy Scripture*, pp. 66, 67.)

These brave sentences must surely awaken the echoes in the minds of all New-Churchmen. It is our distinct belief that we are indeed living in a new age, in which the errors and traditions of the past will be swept away, and new light

from heaven will illumine the earth ; furthermore, that the source of that light will be now as ever the Sacred Scriptures. A century and a half ago there was a man in Europe, a Swede by birth, a cosmopolitan by habit, who was engaged in this same task of exploring the Word of God. The scientific pursuits which had made him famous were laid aside, the political distinction which he had gained in his own country became a thing of naught, and he gave himself, quietly, patiently, devotedly, to the study of revealed truth. Though the son of a Lutheran bishop, he cast Lutheranism behind him ; he plainly saw that Christian creeds and definitions had buried the pure gold of Scripture almost out of sight, and he labored with the single purpose of bringing it forth to view. He felt himself Divinely impelled, yea, commissioned, to draw from the Word its deeper secrets, its living messages for human souls. For several years he worked in silence, and then, in 1749, his first volume was published. The man was Emanuel Swedenborg.

The opening words of that first volume are as follows :

That the Word of the Old Testament contains secrets of heaven, and that all and every thing therein relates to the Lord, His heaven, the church, faith, and the things which are of faith, no mortal infers from the letter ; for from the letter or literal sense no one sees otherwise than that, in general, they relate to the externals of the Jewish Church ; when yet there are internal things throughout, which are nowhere manifest in the externals, except a very few which the Lord revealed, and explained to His apostles. (*Preface to the Arcana Cœlestia.*)

Thus plainly at the outset does he announce the doctrine of an internal or spiritual sense within that of the letter, distinct from it and yet making one with it. To the exposition of that sense, and of matters intimately connected with it, his energies are devoted from that time forward ; and it is the pith and marrow of his writings for the remaining twenty-three years of his earthly life. Let me attempt, at this point, to summarize briefly his general teachings on this subject.

Man can know nothing about God, heaven, and the life hereafter, without revelation. An independent, intuitive per-

ception of these things is not given to him. There is that within him which may assent to the truth of revelation when it is outwardly presented, but such outward presentation is necessary. Were it not so, the heathen without the Bible might be as fully enlightened in spiritual matters as Christians with it. The possession or non-possession of the Scriptures is what constitutes the difference between them in this respect. There has never been a time in the world's history when a definite Divine revelation did not exist somewhere on the earth. The men among whom it existed were, in a specific sense, the Lord's church. Whether their numbers were few or many, they formed a recognized bond of contact and conjunction with the Lord for the time being. This office was performed for awhile by the Jews, and in the ages preceding by churches still more ancient.

There can be but one source of revelation, and that is the Lord God Himself. Yea, in order that He may be truly known He must be personally revealed. Such personal revelation is a peculiar characteristic of the Scriptures. The very soul and essence of the Old Testament are its theophanies, or Divine manifestations; and if we believe that Jesus Christ was really Emmanuel — God with us — the same in an eminent degree is true of the New Testament also. What the Scriptures visibly hold for all men is the fact of these Divine manifestations, with the events which gathered around them and the instruction which proceeded from them. So far as their genuineness is recognized, the book in which they are contained must be distinguished from all other books as the **Word of God**.

Divine revelation could not possibly be effected except by human instruments. "No one hath seen God at any time." It is impossible for the finite mind to apprehend the Infinite. The communications made by God must therefore fall into such thoughts and language as men can understand. These must be the thoughts and language to which they are accustomed — must be, in other words, human. As such they must be borrowed from men and made the vehicles of Divine wisdom. They must be so shaped and adapted to their pur-

pose that their utterances will not be man's, but the Lord's. Yet in their outward form, at least, they cannot fail to exhibit in certain ways man's imperfections.

A distinction is thus clearly indicated between Divine truth as it is in itself, and Divine truth as outwardly manifested. We come now to the proposition that the connection between these two is not destroyed in the Scriptures. Though externally accommodated to the states of men on earth, the essential truth itself always abides beneath its human clothing. This in its most general terms is the doctrine of the internal sense. Revelation is an evolution of Divine truth by successive steps, from above downwards, from within outwards, from centre to circumference—from its Divine source to its human recipients. And none of it is lost in the process, but all remains as something actually present within the letter, like a soul in its body. The infinite spirit of truth is there contained, and higher phases or degrees of meaning give life to that which is lowest. All these embodied in the letter make one with each other, and with the letter itself—the key to their interpretation being correspondences or symbols. That is to say, all things of the letter, relating as they so often do to natural events and circumstances, correspond to, symbolize, represent, and therefore enclose as being inseparable from them, teachings wholly spiritual, which deal with the affairs of heavenly and eternal life. Thus the sacrificial worship of the Israelites is the outshadowing of a true and living relationship with the Lord; their laws and ordinances represent the unchanging principles of Divine order, and their history teems with types of man's varied experiences in being regenerated or prepared for heaven.

Turning back to the summary just made, can we not all see that without revelation we should be in total ignorance concerning the highest interests of our existence? Let us imagine, if we can, what would be the condition of the world if the Sacred Scriptures were to be obliterated and all knowledge of them blotted out of remembrance. Suppose that Abraham and Moses, Solomon and Isaiah, and our Lord Jesus Christ, with their sayings and doings, were entirely forgotten.

Suppose there were no book of Psalms, no four Gospels for us to read. The loss which mankind would suffer would be irretrievable. The moral and spiritual darkness which would envelope them would be too great to estimate. No knowledge of God! No understanding of His will and purposes! No sense of accountability to any one higher than ourselves! Would not this state of things be desolation indeed? Oh, it cannot be that He would ever leave His human family — the children of His love and care — to go on as they could, without telling them of His existence and enabling them to live in the consciousness of His presence. Truly, Divine revelation is a necessity to men.

It is claimed that the Scriptures are such a revelation. But how do we know that the claim is true? Their own frequent assertions that they contain the sayings of God do not prove it. Any human author might, if he would, fill a book with such assertions. Nor is it proved by the fact that the Christian Church for nineteen centuries, and earlier the Jewish Church, so far as the Old Testament is concerned, have believed that the Bible was Divinely inspired. That fact is entitled to a certain degree of weight, but is not in itself conclusive; for many beliefs of ancient times are now regarded as errors and superstitions. The only final and satisfactory proof that the Scriptures are Divine is in the effect which they produce on the mind that comes under their influence. If they exert a spiritual power which cannot be found elsewhere — if they come to us as the voice of the Lord, and seem to admit us into His presence-chamber — then, verily, they are no mere human writings, they have a distinctive quality which is all their own. That quality is no simple peculiarity of style, of literary composition, or even of subject-matter, but something deeper than all these — something inherent in the Scriptures, and, as it were, exhaled from them. Why should we not believe that it is the living spirit of truth, reaching down from the God of truth, through the medium which He has provided? And, believing this, how can we help believing that the truth to which the Scriptures introduce us is infinite and inexhaustible, containing depths within depths of meaning, not per-

ceived or even imagined by one who merely skims over the surface?

Human the Bible is in its external form, and wonderfully varied. Whatever we can learn about the men through whose agency it was written or compiled, and the different times at which they wrote, will always possess a certain degree of interest. But it will fade away into nothing by the side of the transcendent fact that the writings themselves are of such a nature that the truth of God shines in and through them. The higher criticism has no terrors for those who find in the Scriptures themselves the evidence of their essential Divine quality. What matters it whether Isaiah wrote the whole book which bears his name or not, so long as the book itself is seen to be the Word of the Lord? Of what account are a few trifling inconsistencies in the letter, if there is known to be a spiritual sense in the light of which they may all be reconciled? That sense, as expounded in Swedenborg's writings is clear and definite, furnishing to all whose minds are open to receive it the most convincing proof of what the Lord said to His disciples: "The words that I speak unto you, they are spirit, and they are life."

Boston, Mass.

JAMES REED.

"REMAINS are not only the goods and truths which a man has learnt from his infancy out of the Lord's Word, and which are thus impressed on his memory, but they are likewise all states thence derived; as states of innocence from infancy; states of love toward parents, brothers, teachers, and friends; states of charity toward the neighbor, and also of mercy toward the poor and needy; in a word all states of good and truth. These remains are preserved in man by the Lord, and are stored up in his internal man, while he is altogether ignorant of it." — *Swedenborg*, A. C. 561.

THE BOOK DANIEL, ITS PROPHETIC CHARACTER AND SPIRITUAL MEANING.—VII.

CHAPTER V. — BELSHAZZAR'S FEAST.

WE have considered what is said of Nebuchadnezzar in the first four chapters of the book Daniel. This king now passes out of sight at the end of the 4th chapter. It is a little remarkable that nothing is said of his death. His reason returned to him, and it is said that "he praised, extolled, and honored the King of heaven," but we are not told how he came to his end.

When it is said of Nebuchadnezzar, "thou art this head of gold" (chap. ii. ver. 28), he represents the highest principle, the love of good derived from the Lord and the desire that this principle should rule among men. But this principle when perverted becomes the love of dominion from the love of self, which destroys the church. The successive states of vastation through which the church passes, are denoted by the things that are related of Nebuchadnezzar. His insanity is that which arises from the exercise of this evil love. But he passed away before the final judgment came. He is believed to have reigned forty-four years.

A deeper state of evil, a lower degree of profanation was successively reached, and this is represented by what is said of Belshazzar, Regent of Babylon, the grandson of Nebuchadnezzar. There were four successors of Nebuchadnezzar who occupied the throne for brief periods after his death. These were Evil Merodach, Neriglissar, Laborosarchod, and Nabonidus. The last named, a usurper, married a daughter of Nebuchadnezzar. His eldest son was Belshazzar (*prince of God*), who seems to have shared the throne with his father, or at least governed in the city of Babylon at the time of the invasion of Babylonia by the Medes and Persians under Cyrus. When this invasion began, and the invading army neared the city, Nabonidus fled to Borsippa, an outlying suburb of Babylon, where he submitted to the conquerors, while

Belshazzar remained in the City, apparently ignorant of his impending fate.

In the light of these statements the apparent discrepancies in this 5th chapter of the book Daniel are removed. The identity of Belshazzar as the son of Nabonidus is now established by the inscriptions on the clay cylinders discovered in Babylon.

What then does he represent and what is the significance of that great feast, and the words of judgment seen written upon the wall of the banquet chamber of his palace?

Belshazzar seems to have been a more degraded character than Nebuchadnezzar. He was given up to licentiousness and excess. Like the man spoken of in the Gospel, he said to himself, "Soul, take thine ease, eat, drink, and be merry," not knowing that the Lord would say: "Thou fool, this night thy soul shall be required of thee." The tendency of the love of self which seeks power in the world is to degrade man more and more until he gives himself up to the indulgence of his corporeal and sensual appetites and passions. The greatest tyrants have become like beasts. So debasing is the infernal lust of dominion. And when those who have known the sacred value of the truth and the holiness of heavenly things use these things to minister to their own pleasure and gratify their ambition, they are guilty of the sin of profanation out of which they cannot be delivered. The lot of profaners in the other life is the worst of all.

Now let us turn to the narrative. "Belshazzar made a feast to a thousand of his lords, and drank wine before the thousand." This is the initial verse of the chapter. The fact that nothing is related in this book of the previous life of Belshazzar, or of his acts and doings, or of the others who ruled after Nebuchadnezzar, does not require explanation. We need only refer to the general statement, already given in previous notes, that the Word was written for the sake of its spiritual meaning; that it is not, strictly speaking, a connected historical relation, and that only such things are recorded as are needed to convey spiritual truths, relating to the church and to man's spiritual history.

A feast denotes the appropriation of good and true principles of life from the Lord, who is the source of all life, and at the same time the communication of these good and true things to others from a state of mutual love. But in an opposite sense it denotes the appropriation of what is evil and false.

When man profanes what is true and adulterates what is good, he takes delight in their opposites, and brings them forth in every possible form of self indulgence, associating with those who are in similar evil and falsity. To drink wine does not always mean to appropriate what is false ; for wine in a good sense denotes truth derived from the Word and seen in spiritual light, that is in its relation to the good of life, while in an opposite sense it denotes truth falsified and used to confirm what is evil. This latter is the wine of Babylon, or the wine of abomination, with which the nations have become drunken. Those who are in the love of ruling over others come into states of spiritual drunkenness. The mention of a thousand lords, to whom Belshazzar made his feast, denotes a full and complete state of profanation, when every truth is falsified and every good adulterated.

This is the end or spiritual consummation of the Church, when the Lord is wholly rejected and every religious principle is denied, even though it may be outwardly acknowledged. This state can only be known to the Lord, or to those to whom He has revealed it.

What now follows in the text shows in what manner this evil of profanation takes hold of holy things that relate to the church and its Divine worship, and uses them to promote its own selfish delights.

Belshazzar, while he tasted the wine, commanded to bring the golden and silver vessels which his father, Nebuchadnezzar, had taken out of the temple which was in Jerusalem ; that the king, and his princes, his wives and his concubines might drink therein. Then they brought the golden vessels that were taken out of the temple of the house of God which was at Jerusalem ; and the king, and his princes, his wives and his concubines drank in them.

They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone.

Here we have exhibited the spirit of profanation and idolatry. The vessels of gold and silver which had been used in the temple service at Jerusalem represented the good and true principles from which man acknowledges and worships the Lord, and by which he is kept in a state of charity and faith. These Babylonians used these vessels for the purpose of gratifying their corporeal appetites, thus profaning holy things. In the representative worship of the Jewish Church these vessels themselves were holy because they contained the wine which corresponded to the pure and holy truths of the Word derived from the Lord which nourish and sustain man's spiritual life. But now they were used as symbols of the false worship of those who are in the love of self. The good is mixed with evil and the true with the false.

The holy vessels in Jerusalem were carried away more than once. Ahaz took the silver and the gold from the house of the Lord and sent it to the Kings of Assyria (2 KINGS xvi. 8), Nebuchadnezzar took away what remained (DAN. i. 2. See also JER. xxvii. 18-22; liii. 17, 24: 2 KINGS xxiv. 13). We read of their restoration in EZRA i. 7-11.

The gods of gold, silver, brass, iron, wood, and stone were real images or idols, and they correspond to the false imaginations and conceits of every degree, celestial, spiritual, and natural, derived from evil affection and a perverted application of the truth. The different degrees of good and truth, thus turned into evil and falsity, which become objects of man's affection and delight are the gold and silver, the brass and iron, the wood and stone. The lowest state of evil and thus the end of the church is reached when all the principles of religion, even down to the things which relate to a man's natural life in the world, are made subservient to his selfish delight and pleasure. Whether we apply this to the individual life or to the church as a whole, we may see that the teaching is the same. The Christian Church reached its lowest state when its priests and rulers profaned its holiest truths and mixed

them with their selfish evil loves, their very outer lives furnishing scenes of drunkenness and crime.

The time of visitation and judgment is now at hand.

And at the same hour came forth fingers of a man's hand and wrote over against the candlestick, on the plaster of the wall of the king's palace, and the king saw the part of the hand that wrote.

This was a revelation manifested by an outward spiritual appearance. It was an actual manifestation of the Divine power, a visitation of God preparatory to the final judgment that awaited the wicked and degraded king and people who were revelling in their mad passion and lust.

All judgment is effected by a revelation of Divine Truth, and in the spiritual meaning this is signified by the handwriting on the wall.

It was seen over against the candlestick, which represents the false light of a consummated church. This spiritual appearance was seen by Belshazzar, and it produced fear and trembling. "Then the king's countenance was changed, and his thoughts troubled him so that the joints of his loins were loosed, and his knees smote one against another." The effect of the light upon the wicked is to produce fear and to interrupt the influx of life, thus destroying their power. When man is deprived of the power of exercising his evil loves, his physical nature gives way and he becomes weak, the joints are loosened.

As in the case of Nebuchadnezzar's dreams, the astrologers, the Chaldeans, and the soothsayers are called in to read the writing and to give the interpretation. If we understand Babylon to mean the church, and particularly the Roman Catholic Church when it was sunk under the evil of the love of dominion by which its worship became profane and it came to an end, we will interpret the conduct of Belshazzar to represent the acts of the rulers of that church, previous to the Last Judgment, before the Lord had revealed the Heavenly Doctrines of the New Jerusalem.

They could not understand the spiritual meaning of the

Word in which the church is condemned as to its evil dominion. It is the same with every individual. When man becomes immersed in evil, he fails to see or to understand the signs of the coming judgment upon his own life. The wise men of Babylon represent the scholars and divines in the church who are appealed to to explain the meaning of the Word. The revelation must come from the Lord, who is represented by Daniel, and by those who are enlightened by Him. No others can open the book.

Now it is said that when these wise men failed, the queen said to the king, after reciting what Daniel had done in the reign of Nebuchadnezzar, "Let Daniel be called and he will shew the interpretation." The queen here represents the remaining affection in the church, from which some are led to seek the truth from the Word and to understand its meaning. Unless there were some remains of good at the end of the church none could be saved.

Daniel was gifted by the Lord with knowledge and wisdom which enabled him to see the handwriting and tell its meaning. His spiritual sight was opened, so that he could see the handwriting, and at the same time explain the meaning of the inscription: "Mene, Mene, Tekel, Upharsin." "Mene: God hath numbered thy kingdom and brought it to an end. Tekel: Thou art weighed in the balances and art found wanting. Peres: Thy kingdom is divided and given to the Medes and Persians."

Now we must not mistake the character of Daniel's vision, or attribute to him the power of understanding the spiritual meaning of this sentence as applicable to the state of the church at the time of its judgment. As in the case of Nebuchadnezzar's dreams and their interpretation, Daniel's language seems to point only to the downfall of an earthly kingdom. It did so point. This was its lowest meaning. But this earthly kingdom was representative, and purely so, of the reign of the evil love of dominion in the human heart wherever it prevails. The natural power is only a type of the spiritual, and this whole account was written for the sake of

revealing the state of the church at its end, and not to give us the history of Belshazzar, as an earthly king.

The words "God hath numbered thy kingdom and brought it to an end," have reference to the quality of the church signified by Babylon, that it is destitute of any truth; there was no truth remaining in it, at its consummation. To number, in the language of the Word, signifies to judge of the quality or state of the church as to truth. The Lord alone can do this. He alone reveals the state of the church. The handwriting on the wall is the Lord's own judgment made known in the Word. The words, "Thou art weighed in the balances and art found wanting" refer to the state of the church as to the principle of good; "thou art found wanting" meaning that there is no good remaining with those who are of the church. There was a complete vastation of the church although there were some nominally members of it who were not spiritually a part of it. This was the case at the end of the Jewish Church. The third clause of the sentence is, "Thy kingdom is divided and given to the Medes and Persians."

Here we may again fall into the supposition that this language refers merely to the transfer of the Babylonian Empire to the Medo-Persian power. This transfer did take place, but such an event has little meaning for us now unless we see what it represents. Judgment upon the state of the church when it comes to an end is always followed by division and dispersion, and when one religion loses its sway over the minds of men another takes its place, but the final consummation does not come until both the will and understanding are destroyed, when there is no longer remaining any love of good or any understanding of truth. The power of Babylon was overthrown in the night, and Belshazzar was slain. But the kingdom was transferred to another who was not less inclined to claim the homage of men. We are told in the 6th chapter that Darius, the Mede, required to be worshipped as a god. This was profanation, but it was that kind of profanation which comes from the exaltation of the human intellect.

Looking for a fulfilment of these sayings of the book of

Daniel in the history of the Christian Church, we see that when the church came to an end through the exercise of the love of dominion with the Roman Catholics, then faith alone reared its head, and it was not until this kingdom of error was set up, which was also accompanied by the loss of charity, that the final consummation came, and the judgment was fulfilled, signified by the words of the handwriting on the wall of the king's palace. The kings of Media and Persia, we are told, represent those who are in faith separate from charity. (Doctrine concerning Faith, No. 66.)

But the reign of Cyrus, who conquered so many kingdoms and restored the Jews to their own land, has another and a different meaning, as we shall shew hereafter.

The command of Belshazzar to clothe Daniel with scarlet, to put a gold chain about his neck, and to make him the third ruler in the kingdom, is only the enforced respect of one who is compelled to acknowledge the power of Divine truth against the desires of his own heart. The particulars of the capture of the City of Babylon by the invading army by night, are not given in this book, although secular history tells us that the forces gained entrance into the city by turning the waters of the Euphrates into a lake. The magnificence and grandeur of this great city, the descriptions of which almost exceed belief, find some confirmation in the allusions to it in the Book of Revelation, where it symbolizes the power of the church in which the evil of dominion holds absolute sway.

This is Babylon the Great which has fallen. See JER. ii., REV. xvii. and xviii.

It is worthy of note that the 31st or concluding verse of the 5th chapter of this book of Daniel is placed by Swedenborg as the initial verse of the 6th chapter. And this seems to be its proper place, if the arrangement into chapters is to be regarded, for it tells of the beginning of the new reign.

"And Darius the Median took the kingdom, being about three score and two years old."

UNITY IN THE NEW CHURCH.*

SHALL we have denominations in the New Church? How far is organic unity practicable in the New Church?

In order to gain light on a question like this we instinctively turn to the Doctrines. From Mr. Potts's Concordance, now published as far as the letter "G," we learn that the word "denomination" does not occur in the writings at all, from which fact we might hastily conclude that no such thing would ever be in the New Church.

This conclusion, however, might be unwarranted, since the word "denomination" as applied to the various Christian sects is of comparatively modern usage. If in the question the word "sect" were substituted there would be some difficulty, as it also is not found in any of the larger indexes. This latter term, however, occurs five times in the Book of Acts, but nowhere else in either Testament. We read there of the "sect of the Sadducees," the "sect of the Pharisees," as also of the "sect of the Nazarenes." The word, however, savors so strongly of "schism," or hostile separation of a part from the whole, that it will hardly ever be applied to any orderly or righteous development of the true church. Sects may at times cut themselves off from the body of the church, but we can hardly suppose that the New Jerusalem will ever be divided into sects in the common acceptation of that term. Is there, therefore, any other word or expression found in the doctrines to substitute for "denominations," in order to make this a practical question for the church?

Our author (L. J. 74), in speaking of the visible effects of the Last Judgment, says that there will be "divided churches" as heretofore. Did he mean by this that the divisions which already existed among Christians, such as between Catholics and Reformed, Episcopalians and Presbyterians, would continue? or did his language imply that in the New Church

* Read before the Ministers' Conference of the Maryland Association of the New Church at Preston, Maryland, Feb. 21, 1891.

about to be established by the Lord, there would be no such thing as organic unity? Whether this last was his meaning, we may for the present assume to be a practical and open question.

If the New Church is ever to be a divided church, or composed as Christendom is today of a number of divided churches, on what may any orderly division be based? To answer this question we must first learn from the doctrines, of what the true church consists.

In A. C. 6587, we read :

In order that the church may exist it must be internal and external. . . . The internal of the church consists in willing good from the heart, and in being affected with good, and the external of it is to act this out, and this according to the truth of faith which the man knows from good. The external of the church moreover is to perform ritual matters in a holy manner, and to do the works of charity according to the injunctions of the church. From these considerations it is evident that the internal of the church is the good of charity in the will. When this ceases the very external of the church ceases also, for the good of charity is its essential. Outward worship does indeed remain as before, but it is then not worship but rite, which is preserved because it is so instituted ; but this rite, which appears as worship, is like a shell without a kernel. When the church is of this character it is at its end.

From this extract we learn that love is the first and the essential element of religion and the church, either love to the Lord or the love called charity, which is love to man for the Lord's sake.

Now surely the church will never divide upon love. Love unites — it never divides. There can never be two opinions about this point. Of two parties in the church we may suppose that one has more love than the other, but so long as either has any love at all, they will not desire a separation. The party which has the most love will never drive the other away, for love never drives any one away. And the party which has less love will never separate themselves ; for if they do, they either read themselves out of the church, or else

were never in it at all. "Love suffereth long and is kind, thinketh no evil, beareth all things, believeth all things (for good), hopeth all things." No! The organic unity of the church will never be destroyed by love, and without love the church is not.

The second important element of the church mentioned in our quoted definition of her is truth. "The external of the church consists in acting out its internal according to the **truth of faith which the man knows from good.**"

Of all people in the world, we of the New Church recognize most keenly the importance of truth, especially truth of doctrine derived from the Word. Without doctrine there could be no New Church. The possession of vast stores of that precious commodity is our very *raison d'être*. But for it we should not be assembled here today.

Love may be the essential of the church, yet doctrine is necessary to her existence. This is the testimony of the **doctrines themselves taken almost anywhere :**

For there to be a church there must be doctrine from the Word, as without doctrine the Word is not understood. (A.C. 10763.)

Such as is a man's understanding of the Word, such is the church with him. (*Ibid.* 10707.)

Now, since all people do not see and understand doctrine alike — no two minds being ever exactly alike — one would think at first that if there is ever to be an orderly division in the church it would originate here in different interpretation of doctrine.

On this point, however, we have such plain teaching in the doctrines themselves that it is difficult to see how any difference of opinion can ever arise concerning it among those who acknowledge their authority. The extract I am about to read also bears strongly upon the question we are now discussing :

In the Christian world it is doctrinal things which distinguish churches, and from them they call themselves Roman Catholics, Lutherans, Calvinists, besides other names. They are so called from mere doctrine, which would never have been if they had made love to the Lord and charity towards the neighbor the prin-

cial of faith ; for then these things would have been only varieties of opinions about the mysteries of faith, which true Christians would leave to every one according to his conscience, and they would have said in their hearts that he is truly Christian who lives as a Christian, or as the Lord teaches. Thus from all the different churches there would have been one, and all the dissensions which come forth from doctrine alone would have vanished, nay the hatred of one against another would have been dissipated in a moment, and there would have been the Lord's kingdom upon earth. (A. C. 1799.)

This extract appears conclusive of this branch of our subject. There will never be divisions in the New Church on doctrinal subjects, for, as we have here asserted, where love exists, which is the life or soul of the church, differences on doctrinal points do not divide. Whether the New Church yet exists as to love may be a question, but whenever it shall so exist its organic unity will never be threatened by contentions about matters of opinion, for these never become serious while there is a living church, and the New Church we are assured will never come to an end, because love will never depart from her.

I confess to you, brethren, that in the preparation of this paper, after coming upon the last quoted passage, and having written what has now been read to you, I had almost concluded that my task was done, and that the question which you had propounded to me was already answered, namely, thus: "No; there can never be denominations in the New Church," and "Yes; her organic unity is not only possible, but necessary to her very existence." There is, however, one more phase of the subject as yet untouched, without which, according to the plan I had first laid out, it would not be complete.

The three elements of religion are love, truth, and obedience. On love and truth we have seen the church can never divide although she may possess almost infinite variety from these.

The third element, namely, use and its methods we have not yet discussed. May it not in time furnish ground for

orderly division, and perhaps give rise to classification and hence to denominations in the church.

To see how this might be possible, let us return to the definition of the church first given. "The external of the church is to perform ritual matters in a holy manner, and to do the works of charity according to the injunctions of the church."

To enumerate the great variety in ritual would here be superfluous. Tastes differ so widely in this respect that one might suppose that when all Christendom adopts New-Church doctrine, and when, further, all the world shall be one grand Christendom, there might be ritualistic and non-ritualistic denominations in the church. We can conceive how this might be without affecting in the least its organic unity. Ritual, however, is defined in the doctrines as the mere dress of the church whose visible body is truth of doctrine and whose soul is love. It will, therefore, probably diminish rather than increase in importance as time goes on. We should, therefore, not expect serious division on this head.

The organization and authority of the priesthood in the church as a working body may also for a long time give occasion for wide differences of opinion and policy. Divisions of the church according to Episcopal, Presbyterian, and Congregational forms of government may obtain for some while after a general acceptance of New-Church truth by all the nations of the earth. Yet these for obvious reasons will not seriously affect the organic unity of the church as they do at present, because their continuance or abandonment any where and at any time will be purely the result of expediency and use.

The same may be said of methods of performing other church uses than those of worship and ritual. New-Church Catholics, for instance, of whom some of us here present may live to see large numbers, may bring with them a fondness for the wise and motherly control which their church exercises over its members, in educating, protecting, and governing them in all the relations of life, while those from other directions may insist upon more freedom for the individual and only an advisory authority with the church.

Whether differences so extreme as now exist in mere matters of church polity shall ever be wholly reconciled, we need not now anticipate further than to conjecture that in that great and universal church which we are assured, and all most devoutly believe, will come, there may possibly be external divisions based upon varying methods of performing use ; but even in these there will be a constant tendency toward union and perfect harmony in variety. For where love is the animating soul and truth the guiding star, in mere externals the useless and cumbersome will soon be laid aside, while the useful, the beautiful, and the truly artistic will sooner or later find general acceptance.

Concerning the future of the Lord's New Church upon earth, it is sometimes pleasant to speculate, and to form in the mind an ideal of what we would wish her to become. In shaping herself under the guiding hand of the Lord, she may well be imagined as borrowing or inheriting from the "divided churches" which have preceded her whatever experience had with them proved to be practically good.

Thus : From the Presbyterians she might well adopt their careful observance of the Sabbath, and their reverential respect for the Word of God.

From the Methodists she might borrow zeal and aggressiveness in the good sense of the latter term.

From the Baptists she might take obedience to literal command.

From the Episcopalians she might profitably assume much that is orderly and becoming in external worship.

And from the Catholics — what would she get from the Catholics? I should say this — as not inappropriate to our present subject — that devotion to "mother church" which regards everything opposing her organic unity as destructive of her life, and mourns for any part cut off from her holy body as destined to perish like a branch cut off from the true vine. Thus her unity she will preserve, not by force, not by fear of excommunication or purgatorial pains, but by the all-embracing and mighty power of love!

Wilmington, Del.

PHILIP B. CABELL.

LIFE FOR LIFE.

"A LIFE for a life, and an eye for an eye,"
The Book of Books hath said ;
And in silence beneath the pitiless thought
The world hath bowed its head.

"For a cruel Destiny ruleth man,
And shapeth his end," men say ;
"And into the sullen and sleepless night,
Creeps the shade of the evil today."

But out of the peaceful heavens,
There comes to the waiting soul,
The dream of a sweet contentment,
As it nears the desired goal.

For out of the life of evil,
Of self and of passion and sin,
In which all joy is ended,
In which all sorrows begin,

The Lord in wonderful mercy
Has fashioned a life that is new ;
Requiting man good for his evil,
And for falsity that which is true.

Instead of the eye that was blinded
With the creeds and traditions of men ;
He gives him an eye that, uplifted,
Sees the face of Jehovah again.

"A life for a life, and an eye for an eye,"
The Book of Books hath said ;
But the spirit gives wonderful life and light,
To the letter that once was dead.

THE SCIENCE AND THE HOLINESS OF THE WORD.*

THERE is a tendency in the natural mind, as it investigates any process of natural growth or activity, to fix the attention wholly upon the proximate natural steps, and to regard them as causes, to the neglect of the real cause which is the life from the Divine. It is observed that in the development of the plants and the animals of the earth the lower orders appeared first, and also that the higher orders passed first through lower forms, even beginning with forms so simple as to exhibit scarce any visible organism. And the conclusion of the natural mind is that the lower forms are the cause of the higher, and that the first cause is the simple matter which has no organism at all — a result so absurd that intelligent Science is ashamed of it. In the study of mental operations, the various phenomena of sense, motion, coördination of sense and motion, reflection and decision, can be closely connected with masses of grey matter and white, beautifully arranged and subordinated. And it is possible to fix the attention so exclusively upon this machinery of the mind, that the soul, the human freedom, the spiritual life, the relation to God and heaven are excluded and denied. The effect is much the same as if one familiar with the technical processes of painting, should so fasten his attention upon the grinding of the earthy pigments, and the selection of the oils and varnishes, that the sentiment of the picture — the intelligent purpose which is the soul of it — should be utterly invisible to him.

The case is the same in regard to the Bible. In our day an immense amount of study is given to the history of the composition of the Bible. Many crude ideas in regard to the writers of the several books, which have been held without much thought, are shown to be untenable, or to require much modification ; and a rude approximation to the time of the formation of large portions of it has been definitely at-

* Report to the Massachusetts Association of the Committee on Religious Education.

tained. And, curiously, the effect upon the natural mind of this determination of the steps of formation of the letter, is to destroy, or at least to injure, the idea of the living inspiration which is the cause of its formation and preservation. As if it made any difference with the inspiration, the holiness and the spiritual lessons contained in it, whether a book were **written by one hand or two or three!**

By "the effect upon the natural mind" I do not mean upon the minds of men who are wholly material in their thinking; but upon the natural thought even of men who have some spiritual development. The tendency of undue attention to this literal study in any mind is to make it lose sight of the Divinity, the holiness, the spiritual teaching, which is the very life of the book, and without which the Bible is a dead letter. I think I have felt this in my own study, and have seen it in others. Indeed I think it may be possible to dwell so minutely upon illustrations of the literal story, as to lose or diminish the sense of the Divine and heavenly contents of the **narrative, and reduce it nearly to the level of ordinary history.**

It is of the highest importance to have a clear understanding of the literal story, especially for little children, as the basis for the spiritual lessons. It also is of value to have true ideas in regard to the inspiration and development of the letter — not only because this is important in meeting the thought of the world, but because it enlarges our ideas of the Divine presence and guidance, and also assists materially in understanding the letter truly. But this science of the Bible is thus valuable to the spiritual life, only when it is kept subordinate to the spirit of holiness within it. To the innocent minds of children, to simple good people, and to all who are in humble broken states, the holiness of the reverent reading of the Bible is a very real thing; the Spirit of the Lord speaks through it, and is felt, if not deeply understood. It is of the utmost importance to preserve this sense of holiness — to tell the stories as the Word of the Lord concerning His leading of men, and as containing sacred wisdom for all time. And when the harder states of natural reasoning come, which

in their critical natural light would dissipate this sense of holiness as an unreal fiction, it is time to open rationally the spiritual love and thought, whose presence in the letter may be said to constitute the holiness of it; and thus to establish the reality of the heavenly influence, and to interpret it.

Even without the knowledge of a distinct spiritual sense in the Word, intelligent Christian men see in the letter so much of Divine teaching of life—so much that lifts men out of their natural ways of thinking, feeling, and acting, to a distinctly higher plane, above their natural selves—that they are able to hold in a very real sense to the Divine presence and inspiration in the Scriptures. But while this is true in a high degree of some parts of the Word—as the Gospels, the Psalms, and the prophecy of Isaiah—there are other large portions of which it is true in a very slight degree. There is so much in them of the history of men's doings, so much of men's evil and error, that hardly anything of heaven shines through the heavy cloud.

Upon those who receive the revelations of the spiritual sense given through Swedenborg, there rests a peculiar duty and privilege. They have the means of interpreting the dark places, and thus dissolving the heavy cloud, so that the presence of the Lord may be manifest everywhere. They are taught that while the forms and images of the letter are indeed taken from the thoughts and lives of men, they are all Divinely provided and selected so as to represent spiritual things truly—that, for instance, the sacrifices are true representatives of Christian worship, and the histories represent truly the spiritual states of the church. It is therefore their special duty to hold to and interpret the holiness of the Scriptures, even in all the words that truly belong to them. It should be their delight—and I verily believe that they will find their life in it—to love this holiness, to keep it uppermost in their reading and in their teaching, to learn the interpretation of it as they are able, and to love the life of communion with the Lord which it opens to them. And thus also will they perform their highest spiritual usefulness to the neighbor.

SEEKING TIBETAN SCRIPTURES.

THE following account of the effort of a French traveller to penetrate the sacred city of Tibet will be of interest to those who believe in the preservation of the Ancient Word, though it is perhaps more likely to be found in China. Still, the same care to exclude foreigners has been used in Tibet, one of the districts of the old religion, Coronis, 39.

The explorer Bonvalot has told at length how he attempted nearly two years ago to make his way into the holy city of Lhasa, the chief town of Tibet, and the manner of his defeat. He more nearly succeeded than any of his recent competitors for that honor, for he came within thirty miles of the city, while Prejevalsky and other travellers within the last twenty years have been turned back without any ceremony at a greater distance. Bonvalot spent more than a month and a half in conferences with the authorities of the sacred city of the Buddhists, and while they emphatically declined to admit him to their city, they dismissed him with many presents and an escort to help him on his journey.

No white man has entered Lhasa except in disguise. Only three or four have reached the city, one of whom paid for his temerity with his life ; and it will probably be long before explorers are able to emulate the feat of Fathers Huc and Gabet, who, in the guise of Chinese, entered the forbidden city and remained there for some time.

It was in February, 1890, that Bonvalot's little party, after terrible sufferings during weeks of struggling through the snow and bitter cold of the lofty plateaus, approached Tengri Lake, north of Lhasa. The Tibetans of the sacred city had heard of their coming, and a deputation with a military escort had been sent out to see who the strangers were. Bonvalot did not know whether they had come for peace or war. He drew his fifteen men up in fighting array. The approaching column halted at a little distance. Through his interpreter Bonvalot sent word that he did not understand why an armed force had marched out to meet him. He was armed, too, and they must not approach nearer with their arms. He would receive their chiefs and convince them that his party had come as friends.

Three ambassadors after a little while approached for a conference. It was with difficulty that conversation was carried on. The ambassadors introduced themselves as the envoys of the Tale-lama and of the Amban of Lhasa. The Tale-lama is the highest religious authority of the country. The Amban is an important functionary — a sort of Secretary of State. They put the stranger on the witness stand. They wished to know who the party were, to see their papers, and to learn the object of their visit. Bonvalot gave them all this information. He told them that he had been ill-treated on the road; that the Tibetans he had met would not sell him provisions or pack animals. The ambassadors expressed sorrow at his ill-treatment. They would see that such inhospitality was not repeated. He should bear in mind, however, that those who had ill-used him were really savages and not civilized Tibetans. As for Bonvalot's proposal that he be permitted to advance to Lhasa, they would submit it to the authorities, though they had no expectation that so remarkable a request would be granted. They would return to Lhasa. Bonvalot would be provided with supplies and must remain where he was to await the answer.

They went back to the city. A small force of Tibetan soldiers encamped on an elevation where they could see the explorer's camp. Three days later a cloud of dust announced the approach of a large party from the sacred city. The Amban himself had come. He was surrounded by twenty chiefs of more or less importance and had besides a large escort. With due formality a meeting was arranged.

"I have orders" said the Amban, "to stop you and compel you to turn back."

Bonvalot declared that he could not return; that his party was not able to cross again the frightful wastes through which they had come. Most of their horses and camels had perished.

"Then he asked," says Bonvalot, "if we were Russians. I replied that we were not. The Amban and his chiefs did not seem to be convinced. Then the Amban asked us to describe our journey. He wished to know the number of our horses and camels. He asked our names and nationality. He finally decided that we must be English." The conversation was carried on under difficulties. Bonvalot's share of it was turned into Mongul by one interpreter, and the Mongul version into Tibetan by another. The

first conference lasted five hours. The Amban, after repeated talks, was finally convinced that there was a people known as the French, that the visitors were Frenchmen, and that they were friendly and harmless. Still he insisted that the party must turn back. Bonvalot said he could not and would not.

The Amban said he would die in his camp before he ever got permission to enter Lhasa. Whether he would be allowed to go on his way east to Tonkin was another matter. He would return to Lhasa and ascertain. Meanwhile ample supplies for the support of the visitors would be provided. Five days had now elapsed since the arrival of the Amban. Several hours each day they devoted to conferences, but little had been accomplished.

A few days later the Amban reappeared with another large party, and negotiations were resumed. The whole ground was gone over time and again. Every time Bonvalot broached the question of a visit to Lhasa he was either told bluntly that such an idea was impossible, or the subject of the conversation was changed abruptly. Finally the authorities decided that he might go on his way toward Tonkin, and they would supply him with provisions and guides, for which he should pay in trade goods. The Amban had many conversations with Bonvalot on general topics. He asked a great many questions about France. He wished to know the position of women in that country. Were they beautiful? He talked about the astonishing inventions which the English had introduced into India. He had heard of them, but had seen none of them. "Have the French machinery also?" he asked. "Have you great boats which travel through the water without sails? and have you books?"

"When he learned," says Bonvalot, "that we had many books treating of all the questions that interest mankind, he expressed his astonishment that we had travelled so far. 'Why,' said he, 'visit distant countries, when you can read all about them without leaving your own homes? As for myself, I have never had any desire to leave Tibet. The books of our religion are all that I require.'"

This great functionary had evidently no modern ideas, but was content to live in peace in his own country without vexing his soul with great problems. The word progress had no meaning for him.

It was a little more than six weeks before Bonvalot left his camp

near Lake Tengri to pursue his eastward journey. He had been defeated in one of the main purposes of his expedition, but he was not discouraged. He felt that he had accomplished what others had failed to do—he had fully explained the nature of his undertaking to Tibetans in high position, and won their friendship. They had not repulsed him, as they had others, without giving him a hearing. They parted with expressions of good will on both sides, and an interchange of handsome presents. Bonvalot brought home with him a large variety of the best manufactures of Tibet which had been given to him by the officials who said they were his friends, though they would not permit him to enter Lhassa.

INDIVIDUALITY.

THE mode of life I live each day
Is best for me in every way.
Your own true life for you is best,
So we are both supremely blest.

If you should plan what I must do,
And I marked out a path for you—
Each answering to the other's call—
We should not be ourselves at all.

The lily cannot be a rose,
The star a sun that brighter glows,
Without the lily and the star
Becoming less than what they are.

The mocking-birds all live in vain ;
It needs not two to sing one strain.
In each new life this truth is told—
God makes the man, then breaks the mould.

You have the power, of your free choice,
To be an echo or a voice ;
Each spirit accent, chord, and tone
Of life is pledged. You have your own.

Your individuality
Holds the great universe in fee ;
No other life can take your part
In the deep music of her heart.

— *Rev. Alfred J. Hough.*

OPEN LETTERS.

SPIRITUALIZING THE LETTER OF THE GOSPELS ACCORDING TO THE JUDGMENT OF MAN.

Editor of the New-Jerusalem Magazine: —

IT is the general belief of the New Church that the letter of the Gospels is historically true, and that this sense contains within it in order a spiritual sense, as the body of man contains within it in order the essence and the form of the soul. But this law is not in all cases strictly held. A prominent minister of the church has affirmed to a questioner with doubts, that the Baptism in all its particulars is historically true; but that the teaching which immediately follows, concerning the temptations in the wilderness, is not historically true, but should be considered as a parable. In the letter there is not the slightest intimation that a change is thus suddenly made from the historical sense to the strictly spiritual sense. There is then no authority for this decision.

The Lord's declaration is plain. "Then was Jesus led up into the wilderness to be tempted of the devil." There is no line drawn by the Divine Author between the saying of the voice from heaven, and the leading up to the mountain, and the pinnacle (or little wing) of the temple. Has man any authority to draw this line?

It is not agreeable to the spiritual mind to believe that an evil influence led Jesus into a natural wilderness to be tempted "by the devil," and therefore the natural sense is dropped, and the spiritual teaching alone is revealed.

I was not taught this when I entered the church some forty years ago. Is the change a progressive one?

Again, in John's Gospel we are taught that Jesus bore His cross to the Crucifixion. In the synoptic Gospels it is invariably Simon who bore the cross, with differing particulars. I was attracting a New-Churchman's attention to this peculiar statement of John, and saying to him that I wished some clergyman of the church would tell me how he could explain the important discrepancy. The answer was "It must be supposed that Simon was there help-

ing him." But this is not said. And how can a supposition of the finite mind be applied to the Infinite Word?

Again, in John's Gospel, the supper is acknowledged to be literally true, although no details are given. But it is taught that after the supper, "He layeth aside his garments, and he took a towel and girdeth himself"—with every particular of washing the disciples' feet. "So when he had washed their feet, and taken his garments, and sat down again, he said unto them . . . If I then, the Lord and the Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye also should do as I have done to you."

The line is drawn here between the ending of the supper and the laying aside of the garments after supper (from which he arose), and the historical sense changes to the spiritual, with no word from the Lord to intimate this change. The command that "ye should do as I have done to you," is an "example" that is never literally followed. Here, it is not agreeable to the natural mind to consider the necessity of washing each other's feet, therefore the natural sense is dropped, and from the historical we are taught to pass to the spiritual sense of the Divine words.

Thus the letter is made historical or spiritual according to the judgment of man.

MARY B. HORTON.

[We do not see the difficulties which are suggested in this letter, and which we understand to be stated as a reason for displacing the Gospels from a historical basis, and making them to be a mere form of words, capable of being spiritually interpreted. From the negative natural mind it is easy to question, as Strauss and Renan have done, but a reverent attitude does not doubt the Lord's mighty works. There seems to be also a confusion in this letter between accepting the account of a heavenly dove seen by John, and holding it to be a mere vision which never existed in reality, so that if one should declare it to be a heavenly dove he would be classed by our correspondent with the Docetists. Not at all, a spiritual reality is as substantial as an earthly one, and the post-resurrection scenes are no less real than those of the earlier period of our Lord's work. In finding the Gospels mutually irreconcilable and therefore untrue, is she not also inconsiderate? As to the cross-bearing, has she examined the Greek of MARK xv. 22, which clearly implies that our Lord had proved unable to bear His cross? EDITOR.]

DOCTRINAL STUDIES.

THE SIGNIFICANCE OF THE SEALS.

THERE is a notable divergence between the interpretation of the seals of *REV. vi.* as given in the "*Doctrine of the Sacred Scripture*," and that which is given in the "*Apocalypse Revealed*," but we think we see the solution which takes away all difficulty.

The teaching given in *S. S. 12* is as follows :

By the opening of the seals, the horses and the rest, are described the successive states of the church from the beginning to the end of it as to the understanding of the Word. By the Lamb opening the seals of the book is signified the manifestation of those states of the church by the Lord ; by the white horse, the understanding of truth from the Word in the first state of the church ; by the bow of him who sat upon that horse, the doctrine of charity and faith fighting against falsities ; by the crown, eternal life as the reward of victory ; by the red horse is signified the understanding of the Word destroyed as to good in the second state of the church ; by the great sword, falsity fighting against truth ; by the black horse is signified the understanding of the Word destroyed as to truth in the third state of the church ; by the balances, the estimation of truth so low as to be scarcely any ; by the pale horse is signified no understanding of the Word by reason of evils of life and consequent falsities in the fourth or last state of the church ; and by death, eternal condemnation.

This is a very clear statement and is historically supported in the fullest degree. It is one of the most transparent places in the Book of Revelation, and comes frequently into use as an illustrative example of the true interpretation.

But the "*Apocalypse Revealed*" seems to oppose this interpretation of chapter *vi.* It says outright in *n. 2* :

The successive states of the church are not treated of in the *Apocalypse*, still less the successive states of kingdoms, as some have hitherto believed, but the subject therein from beginning to

end is the last state of the church in heaven and on earth, and the last judgment then, and after that the new church which is the New Jerusalem. It is evident that this new church is the end of that work, therefore that which precedes treats of the state of the church as it was next before the new one.

There is, however, no contradiction here, because it is well known that the old interpreters thought that the book concerned itself with the successive states of empires throughout, while the true interpretation shows that it deals with the last state and the judgment then. A summary of the development of Christianity from the beginning in a few verses in chapter vi. would not lessen the general application of the book to the last times. It is the particular explanation of these verses in the "Apocalypse Revealed" which seems to contradict S. S. 12. Let us note a few brief passages :

The sixth chapter treats of the examination of those upon whom the last judgment was about to take place, and of the nature of their understanding of the Word and of their state of life examined : verses 1 and 2 of those who were in truth from good, verses 3 and 4 of those who had no good, verses 5 and 6 of those who were in contempt of truth, verses 7 and 8 of those who were vastated as to good and truth.

This is from the summary statement of the spiritual meaning. It differs from what is said in S. S. 12, by referring the significance of the horses to the classes of people to be judged. Other passages are :

To open the book and to loose its seals is to know the states of life of all and to judge every one according to his own. (A. R. 295.)

In this chapter the examination as to their state of life of all upon whom the judgment would take place is described, and this is made by the Lord according to the Word. Here the examination of the first in order is described, of what sort they are as to their understanding of the Word and state of life. (A. R. 297.)

There is nowhere any reference to the previously published explanation as to the successive states of the church. Our suggestion is that this seeming discrepancy is merely the

presentation of two aspects of the same truth. Suppose that we were giving an account of the judgment as A. R. does when it interprets the Apocalypse by the events which had occurred, should we not find various groups classified according to their spiritual quality and constituting, when taken together, the whole multitude to be judged? There would be the group of which what is said of the white horse would be a full description, the group of the red horse, of the black, and of the pale. All these groups would be described as simultaneously present before the Lord when the judgment drew nigh. This is the point of view of A. R. But these groups also represented the different periods of Christianity, for it had its eras in which these groups were severally formed. Thus they would also stand for as many periods of the church, from the beginning onward to the end. To put it in other terms, if we represent the successive states of the church by the letters A, B, C, D, and so on, then the group to be judged could not be described except by the combination ABCD. The history had been $A+B+C+D$. The result was $A-B-C-D$. S. S. looked at the case one way, A. R. the other.

For we must remember that what was said in S. S. was taken from the "Apocalypse Explained," and Swedenborg is believed to have written the first part of that work in 1757, the year of the judgment. It is clear that he did not write it to report the event so much as to prepare the minds of others for the event, and there are grounds for believing that he left the work unpublished because it had done its work with those upon whom the judgment came. We shall quickly see that S. S. 12 was drawn from A. E., when a few passages are quoted :

These successive states of the church which are here described do not appear to any one in the world, for they are successive states as to the understanding of truth from the Word. These no one knows but the Lord alone. (A. E. 361.)

In this and the following chapter the state of the Christian church or of the church where the Word is from beginning to end, or from the time of the Lord till the last judgment, is described.

For the new church called Christian, which was established by the Lord when in the world and afterwards was spread abroad, successively declined even till that time which is its last and that of judgment. Predictions concerning these successive states of the church are made here as from the book by means of representatives. (A. E. 369.)

The first state is described by the white horse, the second by the red, the third by the black, and the fourth by the pale. (A. E. 381.)

The seventh seal signifies prediction concerning the last state of the church. (A. E. 486.)

Perhaps these passages will suffice to show how, some years after the judgment, the A. R. should treat of the classes judged, while A. E. spoke rather of the periods of Christian history and was followed by S. S. No contradiction whatever is expressed or, to the thoughtful reader, implied.

A PERSISTENT PRINTER'S ERROR.

IN S. S. 36, a singularly persistent error of types appears. In the original edition of 1763, we find :

The Word in its outmost or natural sense, which is that of the letter, is also signified by the wall of the holy Jerusalem, the building of which was jasper, and by its foundations which were precious stones, and by the gates which were pearls. (APOC. xix. 18-21.)

Here of course the reference is not to the nineteenth, but to the twenty-first chapter of Revelation. But it is remarkable that the Latin edition of Hofaker, in 1834, did not correct the error, and that the generally perfect Latin edition of Rev. S. H. Worcester in 1889, did not correct it. M. Le Boys des Guays introduced the error into his General Index. The Rotch edition, 1880, has the correction, and it was probably due to the translator, Rev. S. H. Worcester, but it remained uncorrected perhaps a hundred years.

BOOK NOTICES.

THE SUPREMACY OF HOLY SCRIPTURE. By JONATHAN ROBINSON.
London: James Speirs. 1892. pp. 70.

MR. ROBINSON defines his pamphlet on its title page to be "a Review of Rev. Dr. Tafel's Pamphlet on the Writings and their Relation to the Word; also, Other Papers." We take Mr. Robinson to be an elderly man, who cannot lay aside a contention which he has once taken up. He therefore wishes to point out wherein he disagrees with Dr. Tafel, who seems to us, as we stated in our March number, to have made a plain and unobjectionable statement. Mr. Robinson's main difference of view is as to the work on Marriage Love, to which he wishes to give a place by itself, and not the same place as that of the other works. He seems to us to be altogether sincere but wholly mistaken in this view, and we feel that this pamphlet, and all such, are by no means what the world wants at the present day. It wants the positive statement in practical forms of spiritual truths found in the doctrines from the Word.

THE NEW HARRY AND LUCY. By E. E. HALE and LUCRETIA P. HALE. Boston: Roberts Brothers. 1892. pp. 321. \$1.25.

THIS book is "A Story of Boston in the Summer of 1891," and is made up of articles printed in the *Commonwealth*, a Boston weekly. There is much pleasant description in them and they show into how much of interesting activity the Hales dip as the days go by. A pretty and proper romance runs all through it. We suspect that among the churches mentioned, Unitarianism, and even Dr. Hale himself, have been a little overpraised, but this is not certainly so.

THE LOVER'S YEAR BOOK OF POETRY. VOL. II. By HORACE P. CHANDLER. Boston: Roberts Brothers. 1892. pp. 225. \$1.25.

WE have already commended this collection of love poems for every day in the year, and the second volume covering the last half of the year makes the same impression as the first, namely, of chaste and accurate taste in poetry of the amorous kind.

NOT ON CALVARY. New York: Charles T. Dillingham & Co. 1892. pp. 46.

IN this pretty little book we have "a layman's plea for mediation in the temptation in the wilderness." This obscure description of the book upon the title page runs all through it, for the layman is evidently troubled by his lack of training in theology; but he shows very clearly what he wants to obtain, and that is a reasonable, defensible view of the redemption. He has had doubts such as these:

How could the Divinity, if it is a unity, sacrifice part of itself to itself, and was this sacrifice a sacrifice to itself as a whole or to only a part of itself? and if to a part, to what part? How could such a sacrifice be demanded, and still the demand be consistent with the love and tenderness of the Divine character of which Christ is presented as an exponent?

THE author's idea of the redemption is simply to put Satan in the place of the cruel God, and make the work before Calvary the real redemption and that at Calvary a mere concession to Satan. He is near the truth of evil overcome by good here, but he does not see it. He therefore waits for "the interpreter with clear insight, who, voicing the deeper truths which are seeking expression, will advocate this theory or reveal a wiser religious philosophy."

We honor this man for his frankness and express the hope that he will see that such a wiser philosophy is at hand. It is a view of the redemption which does not leave old difficulties only to fall into new ones, but makes plain the whole subject, and it is found in the "Doctrine of the Lord."

RESPONSIVE READINGS AND CHANTS. Compiled by REV. JOHN WORCESTER. Boston: 1892. pp. 83.

The best description of this book is given by its maker:

This little book is not a revised Book of Worship. It contains materials some of which may be serviceable in a future revision of the Book of Worship. Some of the Psalms for reading are arranged to be read in concert. In others an attempt has been made to bring out the natural responsiveness. Some of the selections to be sung are restored from the old Liturgy, others are put with new chants. The Passover Psalms and a few others are arranged to be sung entire.

The name Jehovah has been laid aside, with reluctance, but in the desire for uniformity in all our Societies. Such a Psalm as the twenty-third is recommended to be read by all, while the twenty-fourth affords divisions between minister and people. Some new translations are introduced. Psalms i., iii., iv., v., xix., xx., xxiii.,

xxiv., xxxiii., xxxiv., lxvii., lxxx., lxxxiv., lxxxv., xcvi., cxiii., cxiii.-cxix., cxxi.-cxxvii., cxxx.-cxxxiv., and cxlv. are thus arranged for reading. We have also thirty selections from the Word set to chants, all much more handsomely printed than in our present liturgy. Some of these chants seem to be a great improvement upon what we now have, while a few have notes too high for common voices. Studies of this sort, made by those who can make them carefully, seem to us not only sure to be useful, but a necessity to the full development of our liturgy.

THE JEWS UNDER ROMAN RULE. By W. D. MORRISON. New York: G. P. Putnam's Sons. 1891. pp. 426. \$1.50.

THE issue of the third edition of this work shows that it has been one of the most successful of the series called "The Story of the Nations." It deserves so to be, for Mr. Morrison has done his work thoroughly and in a calm and unprejudiced spirit. He begins by describing the Roman policy before the conquest of Palestine, and while the Maccabees gave to the Jews a degree of independence, treating in this first chapter of the century before B. C. 63. Then he enters into more detail and shows how the Roman conquest took place, and how Herod became king. A chapter is given to the reign of Herod, B. C. 41-4. The subsequent rulers under Rome are then described, ending with the destruction of the Jewish state and of Jerusalem. The account is carried on through the revolt under Bar Cochba, and the severe treatment of the land by Hadrian, ending in A. D. 135. These three hundred years are not only to be understood if one would connect the Jews of the Old Testament with those of the dispersion, but it must also be studied in order to see under what circumstances our Lord did His work, and the apostles went forth to preach.

Mr. Morrison wisely reserved to a separate part a treatise on the life and thought of the Jews during this period, and thus we have a double view of the times. In this second part he gives chapters to the Sanhedrin, the Temple, the Synagogue, the Law and Tradition, the Teachers of the Law, the Pharisees and Sadducees, the Essenes, the People, the Messianic Hope, and the Jews abroad. Under the last head he mentions Philo of Alexandria, and his allegorizing method of interpreting the Law, to which attention may be called at another time. A full index and many illustrations complete the volume. The author is to be com-

mended for his notes of reference on points which might otherwise seem doubtful.

REPORT OF THE COMMISSIONER OF EDUCATION FOR THE YEAR 1888-89. 2 vols. Government Printing Office. 1891. pp. 1669.

WE can only call attention to these volumes full of information on this great subject. They cover the facts of education in this country and others. In many cases comparisons of these facts are presented in diagrams. Everything pertaining to the schools is here, including all systems of training teachers and the young, of governing the schools, of arranging the courses of study, of raising the financial means, and of encouraging savings of money by the pupil. Every school, large and small, is here with its statistics. The history of the work in all countries is given. There are more than one hundred pages of index. Except that the paper and binding are bad the report does honor to the nation, and to the officers of the department of education.

LIFE AND LETTERS OF GENERAL THOMAS J. JACKSON. BY HIS WIFE. New York: Harper & Brothers. 1892. pp. 479.

WE do not know of a biography which so thoroughly presents true conscientiousness as this story of the inner life of the great Confederate leader, "Stonewall" Jackson. His wife has told enough of his battles to give a clear idea of his military genius, but it is the home side and the church side of his character which come out especially in this book. He was not only always submissive to the will of God, but he was an ardent lover of religious exercises. In his self-discipline he was remarkable. He early made severe rules of life and kept them. Detesting war he went into it reluctantly and hoped soon to return to his home, but while the contest continued, he was an army in himself and a terrible foe. When he was struck down by his own men who, in the darkness and confusion of the forest battle of Chancellorsville, had mistaken him for an enemy, he uttered no complaint as he looked for the last time on his young wife and infant child, and told her to go home to her "good, kind father; but no one is so kind and good as our Heavenly Father."

One incident we must give. After the first battle of Bull Run, in which Jackson and his brigade saved the day and gave the Confederates a great victory, there was eager inquiry for news of the conflict in his home and a crowd gathered at the Post Office to

await the mail. When it was opened his pastor cried out, "I have a letter from General Jackson. Now we shall know all the facts." He opened and read aloud this note:

My dear pastor, in my tent last night, after a fatiguing day's service, I remembered that I had failed to send you my contribution for our colored Sunday-School. Enclosed you will find my check for that amount, which please acknowledge at your earliest convenience, and oblige yours faithfully,

T. J. JACKSON.

* * * *Our Race* is a small book intended to form the first of a series, and presenting the old idea that the Lost Tribes are the Anglo-Saxons. The writer is C. A. L. Totten, an army officer, now connected with Yale University as a drill master. He writes with great ardor and with free use of texts. For example: "God is able of these stones to raise up children unto Abraham," is changed into Latin, and then the word for stones, *saxis*, is shown to mean the Saxons. But it is claimed that this finding of the tribes will vindicate the Bible from objection, and it is evident that the writer's motive is good. He could hardly be more absurd however.

* * * *Anti-Caste* is a small monthly, edited by Catherine Impey, at Street, Somersetshire, England, and sent to subscribers for one shilling a year. The aim of this worthy friend is to overcome prejudices on account of race or color, and to secure the practical recognition of equal rights for all. We recommend her undertaking, and hope that she may be able to continue it till substantial results are seen.

* * * *Literary Digest*, published by Funk & Wagnalls, 18-20 Astor Place, New York, is a weekly journal of extracts from many sources. We find that it brings us in its section on "Religion" interesting and important things from leading thinkers. \$3.00 a year.

* * * *THE Echo*, published by the pupils of the Waltham New-Church School, is a bright and interesting monthly, costing but fifty cents a year. Why so original a sheet should be called an "Echo" we do not see, unless it be that our young brethren wish to be modest about their publication.

* * * *The Arkansas Odd Fellow*, conducted by brother MacSlarrow does not overlook the spiritual interests of its readers, and gives them extracts of value, recently, for instance, one from "Rev. F. A. Dewson." It has a full advertisement of Swedenborg's works.

THE NEW CHURCH.

THE STATEMENT OF FAITH FROM JOHN.

THE adoption by two of the Societies of a new form of creed to be recited as a part of the services of worship leads us to inquire as to its terms and general suitability. It is taken wholly from the Scriptures and from the first chapter of the Gospel of John, verses one to five, ten to fourteen, sixteen and seventeen. The printed form before us is as follows :

THE FAITH OF THE NEW CHURCH.

(To be repeated by the Congregation immediately at the close of the prayer following the Sermon. Congregation rising.)

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him : and without Him was not anything made that was made. In Him was life : and the life was the light of men. And the light shineth in the darkness : and the darkness apprehended it not. He was in the world, and the world was made by Him and the world knew Him not. He came unto His own, and His own received Him not. But as many as received Him, to them gave He the power to become children of God, even to them that believe on His name : which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us (and we beheld His glory, the glory as of the only begotten of the Father), full of grace and truth. And of His fulness have we all received, and grace for grace. For the law was given through Moses ; but grace and truth came through Jesus Christ.

Since there cannot be any question as to the infinite wisdom of these verses we can only ask, Are they such as could best be selected for the purpose ? We are guided here by several declarations as to which are the essential points of our faith, and two of them are as follows :

A. R. 490. The first essential is that the Lord is the God of heaven and earth and that His Human is Divine. The second essential is conjunction with the Lord by a life according to the precepts of the Decalogue. These are the two essentials of the new church.

D. P. 259. There are three essentials of the church, the acknowledgment of the Divine of the Lord, of the sanctity of the Word, and the life which is called charity.

In these passages there is no contradiction, because the second essential in D. P. 259 is implied in A. R. 490. Other statements are :

There are two essentials which constitute the church ; one, that the Human of the Lord is Divine ; the other, that love to the Lord and charity towards the neighbor make the church. (A. C. 4723.)

The two essentials of the church are faith and love. (A. C. 4812.)

The good of charity is the essential of the church. (A. C. 6587.)

The essentials of the church are three : God, charity, and faith. (T. C. R. 712.)

Love and wisdom are the two essentials of life. (Canons, God, V. 1.)

There are four essentials of the church, — knowledge of God, of the goods of charity and of the truths of faith, and a life according to them. (Canons, Redemption, I. 7.)

The statements show that as the subject was reached in different treatises, different statements of the essentials were made, but all to the same effect as in the first two statements quoted. The only question as to the statement under examination is therefore as to its expressing these essentials. It may go beyond them, but that would be no ground of objection, unless it were made too long for use. That it does go far beyond is evident at once, for it is seen to cover the great subject of the Logos in its most interior aspects, creation by means of the Divine wisdom, the influx of truth, the incarnation, the rejection by men of the Lord, the redemption of those who looked to the Lord, the process of regeneration, the revelation in our Lord of the Divine love, the relation of discipleship, and a comparison of the Law with the Gospel. Here are ten subjects which appear at once. Among them the acknowledgment of the Lord's Divinity is certainly emphatically found, though in a somewhat complex statement, and the Word is amply referred to, but the Decalogue is not mentioned in direct terms although regeneration enters prominently and the concluding words are a description of the whole Scriptures. Yet here again the language does not suggest in plain terms what is so easily stated as the second essential in A. R. 490.

We have judged this statement of faith by the essentials ; if we should judge it by the points generally brought into such a statement, for instance those of the Apostles' Creed, we should find no mention of the immortality of the soul, of the Holy Spirit, of the Lord's Second Coming, and of the Christian Church. And this, we think, is the defect of all Scripture unless many brief passages be selected and put together, which is a matter of difficulty. We

have here the beginning of the Gospel, not its ending and its triumph, but its opening and its account of rejection. We have a vast amount of spiritual truth, but no definite statement of the faith of the New Church. If it be read in comparison with the chapter from the "True Christian Religion" on the Faith of the New Heaven and the New Church, it will be found that this form of faith which our church has hitherto used is exactly expressive of the essential principles, and that this Scriptural form, being intended for another purpose, is less directly serviceable, more extensive in some respects and yet deficient in others.

HARMFUL PRUDENCE.

IN his treatise on the Divine Providence and elsewhere Swedenborg draws a sharp line between two words of the same origin, but which afford the means of making an all-important distinction. The one is providence, the other prudence. He uses the first, of the Lord in His omniscience from infinite love. He uses the second, of man in his shortsighted planning for selfish aims. He points out indeed that there is a good human prudence which uses its ability to serve the Lord, but he commonly speaks of prudence as opposed to the Lord's Providence and relied upon by men of too much selfhood.

We have been struck with this in reviewing the history of our movement. It has been constantly interfered with by human prudence. All the good that it has been blessed with has come of a humble seeking to be led by the Lord. When a point of practical importance was up for consideration and decision, a cautious effort to be guided as brethren by the spirit of the Lord has led to a progress so far and so fast only as all could see to be best. The difficulty attending the settlement of such a case has always arisen from some one with too much self-reliance taking the lead or seeking to take it, and thus dividing the brethren into two companies, of which the one included all those who sought to be led only by the Lord and to proceed very slowly, while the other consisted of some assured leader and of those who put full confidence in his leadership. The parliamentary disadvantage of those without a human leader is in such cases apparent and they may have to submit to impatient and haughty treatment by the strong head of his own company, but the spiritual advantage and hope of being useful to the Lord are with those who maintain that "prudence is nothing and Providence everything."

In due time it has always been seen that the prudence of human leadership is untrustworthy. Either the man who finds himself the master of others carries his self-reliance to such an extreme as to make them rebellious, or the followers perceive their mistake and seek for freedom for its own sake. There was once some disturbance among our people on account of the prominence which one Harris gave to himself, declaring in effect that he was a safe leader and requiring obedience. To the great regret of their brethren there were those who accepted to their own detriment this bold claim. Lawrence Oliphant's life is a story of such an experience as needs no comment. But Harris has been and is by no means alone in his self-reliance, his exaggeration of human prudence; and it would appear that our people must go on with such experiences till they are wise enough to refuse all masters and all personal and private organizations.

OUR DUTY TO THE INDIANS.

WE lately commented upon the duty of our people toward those who are slaves of the drink habit, and are in the power of heartless saloon-keepers. There is another class about whom we would say a word, and that is a class of another quality.

The Indians are entitled by their humanity to liberty, government, and education. These are given to everybody in the United States except the Indians. They are penned by troops upon reservations. They are left to live without law, except that in some cases the agents make some regulations on their own responsibility. And they are left untaught as to the arts of civilized life. To meet the demand which justice to the Indian makes, much has been done by religious bodies and the government has of late years made some appropriations for educating the children. But the Indian is still denied nearly all that he is entitled to receive at our hands. His condition has been described as that of an excommunicated person, for whom in old times there was no law and no hope.

What is wanted is freedom to move about, a code of laws sufficient to punish crime and protect personal and property rights, and a constantly extending educational system compulsory and thorough. From the funds which arise from the sale of reservation lands to the government to be opened to settlement, all these needs can be met with no cost to the citizen through taxation. All that is wanted is the will to do our duty.

To the people of the New Church the Indian appeals, that they may interest themselves in procuring from Congress such legislation as will bring to him here some such care as he will receive when he enters the other life.

A FALSE ANTITHESIS.

WE noticed lately in *New Christianity* that a writer objected to making the doctrines the basis of our organization, and proposed to substitute the two great commandments. It is difficult to see what he means. The two great commandments are the essentials of our doctrines, and all else is their application and amplification. Does the writer mean that the spiritual meaning of Scripture is opposed to love to God and the neighbor? Or is a belief in the reality of the spiritual world so opposed? Or is the doctrine of the Lord's Second Coming as the Spirit of Truth so opposed? Would this brother have the two commandments emptied of all their contents, so that they shall mean to us no more than they might mean to a child who has heard them uttered for the first time?

THE BALTIMORE GATHERING.

THE first public meeting in the United States for worship according to the faith of the New Church was held in Baltimore, April 1, 1892. The *Messenger* of April 20, gave a full account of the anniversary proceedings participated in by the Rev. Messrs. Giles, W. H. Hinkley, P. B. Cabell, and others, including the present ministers, Rev. T. A. King who has charge of the native, and Rev. P. J. Faber who has charge of the German congregation. Mr. E. O. Hinkley also gave an address, the prominence of these brothers being due to the fact that they are grandsons of Rev. John Hargrove, who had charge of the church in Baltimore for forty years. The exercises were apparently just right every way, and must have been edifying to those who participated and to all who read the accounts. The best thing about it all is the promising condition of the Baltimore work now.

AMUSEMENTS.

A YOUNG Presbyterian minister coming among us full of zeal for the new faith, has spoken somewhat bitterly of the amusements which he found in vogue with our people and seems to be permanently disappointed. In this he does not seem to us to be

justified, because he is making up his mind too rapidly, and is going upon the notion that all people who indulge in amusements are alike debased, whether they use them in moderation or in excess. All good things can be abused, and there are some things which are innocent in the family and debasing in public halls. There is a certain sweeping prohibition of amusements, which makes with some the principal part of their religion and of their preaching, but this is wholly to be deprecated. A Methodist minister lately said that he would like to join us, but he must denounce first of all the amusements of our people, and so he was held back, to which we have only to say that the Methodists in these parts are moving to put aside their rule against amusements and leave the people free to be guided by the Spirit of Truth. Our brother must remember that our principles are so broad as to include the people who are Methodistic as to amusements, and who on the other hand are very liberal, and that no one has a right to feel that he can bring the whole to his own notions on such points.

Having said so much in favor of liberty in such matters, we have no hesitation in saying that wholly unprofitable amusements seem to us to lie outside of our sphere as people of the New Church. It seems to us that the important duties and privileges which belong to us leave no time for mere childish diversions. This is transparently true of our ministers, and the case with the lay people is scarcely different. The Massachusetts Association once distinctly declared against one form of dancing, and has learned that a less pronounced way of proceeding would perhaps have accomplished the result in a shorter time, but we have no doubt that it was right in its ground, and that its position would receive the support of our mature people generally.

Let the serious brethren come in and let them help our people to be as serious as their duties require. Denunciation is not the best way when brethren honestly differ. Kind and clear exhibition of the principles in the case will sooner or later win the victory for the right, and we shall go on forever putting away childish things, and reaching forth to those that are before, as we press toward the mark of the high calling of God in Christ Jesus. When there are in all large towns profitable recreations, musical, intellectual, and missionary, what can people want of unprofitable ones?

THE RELIGIOUS WORLD.

* * * THE Holy Trinity was the subject of a recent sermon by the Rev. A. H. Bradford, D. D., printed in the *Christian Union*. It shows the freedom of mind worthy of the pulpit, and a clear view of the most general aspect of the subject, as will appear from a few extracts :

Having thus stated the Biblical foundation for what men have called the Doctrine of the Trinity, and having shown that it does not mean three distinct persons, but three distinctions in one person ; that the idea of personality when applied to Deity involves as great difficulties as the idea of trinity ; and that any revelation of what is infinite must, because of poverty of language, be cloudy and indefinite, we now turn to the testimony to this doctrine from reason and experience. Some subjects are understood, if at all, only by experience. I have learned by my own experience what neither the Bible, other books, nor any theological teacher ever taught me : that in order to belief in the unity of God the doctrine of the Trinity as stated by our Lord is essential. The process by which I have reached this conclusion is as follows :

Man is surrounded by Nature, with her seas and storms, her firmament thick-set with stars, her earthquakes and eclipses ; day is followed by night, and darkness is ever the hiding-place of power. Man is a cause ; he can exert energy ; and when he sees storms careering through the heavens and lashing the oceans into mountains, he believes the hidden energy to be in the hands of an unseen Person. That Person man will strive to know and to propitiate. As the field of his observation widens, there will be a larger and more awful conception of the majesty of the unseen Being. Science whispers her secrets — says that the stars are worlds, and that there are galaxies of systems sailing in space ; shows that light traverses distances impossible of measurement ; hints at the forces which bind the worlds together — and thus this thought of the unseen Person grows until it overwhelms and prostrates. With each year of progress the difficulty increases. Science is exploring the universe. The telescope opens vistas of distance before which we are breathless ; apparently dead metals are made to palpitate with music ; the spectroscope has analyzed the light of stars, and told what substances are burning in their far-away fires ; it even is said that there are stars so remote that their light, travelling since the creation, has not reached here yet, and will not arrive until we have joined the countless dead. God, the Creator, the King, the Father — He who holds all things in His hand — who by searching can find Him out ? Can you imagine a Being who never began, and who will never cease to be ? What do you mean by infinity ? “Infinity” and “eternity” are words used to veil ignorance. No man ever fully comprehended them. I speak the word “God.” That represents to me the First Cause of the universe ; but I do not even know what a “cause” is, and I do not know what the “universe” is. We cannot wonder that angels veil their faces, crying before him, “Holy, Holy, Holy,

Lord God Almighty." The awful, unknown, and illimitable must always be the *first* idea of God. Thus far there is no difference of opinion. Infinite power, infinite wisdom, infinite holiness — that is God; and now, having reached this conclusion, do we know any more about him than before? Thus far our Unitarian friends go with us; and here we part company.

But if we have only this knowledge, we might as well know nothing of God. He is beyond us. Prayer is impossible, and religion a dream. We need to know not only that God is, but that He can be approached. If that knowledge is ever possessed, it will be by His adapting himself to us. The search for God is as old as human thought. Much of what is miscalled "infidelity" is only an eager cry for surer knowledge. What is God like? Has He any thought or care for men? Sorrow crushes; no man can help; slowly and remorselessly fate closes around us, and the end is not far off: are we only grist in an infinite mill whose stones grind on forever? Something within tells us that the Power outside cares for us, and that we can cry to him and he will hear us — that is, we personify that Power. This is not my experience alone; it has been universal in all ages. Men have not only believed in God, but they have believed in a God who has revealed himself. Something of this idea is in almost all religions — indeed, must be, for if we have simply an unrevealed and infinite God, religion is impossible; there may be prostration, but there can be no communion. I believe in God: but if I must stop there, then I might as well believe in nothing; it were better to be blind than to see only a force and no love. Hearts cry not only for God, but for One who adapts Himself to human weakness. If God speaks to a man, it must be in language which he can understand; if he shows Himself it must be in a form to be recognized; if He speaks to me, it must be in the English language. There is in all men a demand which can be satisfied only by a God revealed.

What is the doctrine of the New Testament on this point? God answers this longing of the soul of man in the only way it can be answered, by *revelation in humanity*. The Logos-doctrine is that it is eternally the nature of God to manifest Himself. Whenever in the New Testament there is a reference to the infinite God, the usual name is Father. Whenever that Father is represented as coming into relations with men, the name is Son, or Logos (Word); that is, the Father communicating or revealing Himself — as the uttered word reveals the thought. And so we believe that there is forever in God that which is manifest in what Jesus Christ was and did. I want to know about God: His power I see in nature; His feelings toward men, in Jesus Christ. Does God care for the poor? Nature seems sometimes to say, "Only to crush them"; Jesus preached the glad tidings to them, and fed them. Does God care for the sick? Jesus went about healing diseases. Does God have sympathy for those who have broken His laws? Jesus prayed for those who crucified Him. Does God care for the sorrowful? At the grave of Lazarus Jesus wept. Does God regard the masses who struggle in sorrow and pain? Jesus said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Does God really love men? The life of Christ, the teachings of Christ, the death of Christ, all answer: "He seeks to save that which was lost." Take this one phrase, "God manifest in the flesh," and you have the clearest teaching concerning the earthly life of our Master.

But that revelation was necessarily limited, limited to a human form by human language, to a short period of time. What relation to God had the millions who lived before Jesus Christ? What relation have we to Him? These are questions

of fundamental importance. What says Christ? "He that hath seen me hath seen the Father." The Father does not change: God is, always has been, always will be, in all His relations to men, just what Christ was, who died to save men; and so the cross declares that it has always been God's nature to seek and save the lost, and that it always will be.

There is yet one more question. We need to know, not only that God is, and that it is His eternal nature to reveal Himself, but whether there is, in this nineteenth century of the Christian era, any possibility of getting near to Him; in other words, has He anything to do with us *now*, or, when Christ died and the Bible was written, did God retire into infinite and thenceforward unbroken solitude? It is well to know that Christ died eighteen hundred years ago to save sinners, but men need a Saviour now as much as they needed Him then. It is well to point to the Bible as an infallible guide, but new questions are arising each day which every child knows the New Testament does not pretend to answer. The Bible says, "Love thy neighbor," but does not tell what love will lead a man to do. We need not only to know that God exists, and that He revealed Himself eighteen hundred years ago, but whether He cares for us now, and whether there is any new light to break on the darkness of earth. A German theologian has said: "All men have desired a human God — that is, a manifest God"; and I add, All men desire a present God.

What says the Bible to this? "In the beginning the Spirit of God moved upon the face of the waters": that is, when chaos reigned, and man was not, God was then moving on nature. "And the Spirit and the Bride say, Come"; that is, when the New Jerusalem shall descend out of heaven from God, the last sound that will echo over the old creation will be God crying to men, "Come." God, a Spirit, in personal contact and communication with human spirits, interpreting old truth, revealing new truth, in the intimate daily leadership of spirits — that is the teaching of the Bible; for that, weary, struggling, defeated, but never entirely cast down, all men continually do cry. And so we have the doctrine of the Spirit — God always in vital touch with the spirit of man, convicting of sin, inspiring aspiration, revealing new truth.

God pervading the universe, and so transcending thought; God near to each one of us, even in our hearts, and so immanent in every man; God not forever unknowable, but in all things which concern men just what Jesus Christ was. The threefold name corresponds to a threefold demand in the human nature. We have thus before us the doctrine as taught by our Lord:

1. The great abysmal, Infinite One — whom he named Father.
2. The same One in self-revelation, from eternity to eternity the same, manifested through a distinct human personality — called the Son.
3. The same One always moving on human spirits and drawing them toward himself — called the Spirit.

* * * THE Russian Stundists are thus described:

The extraordinary persecutions with which the Russian Government is treating the Stundists naturally call the attention of all Christians to this body of believers. Their number is variously estimated from 100,000 to 200,000. They have been in existence for more than a score of years, their name having been given them because of the *stunde*, or "hour," which they spend together in prayer and study of the Bible. They owe their origin, doubtless, to the German Lutherans, who

first brought them some light from the Word of God. One of their leading men, when summoned before a tribunal, affirmed that they had no intention of forming a separate sect; that having asked the priests some questions, which they could not answer, they had studied the Scriptures for themselves. It is not to be wondered at, that finding no help from the priests or from the church, they do not recognize any priesthood or sacraments; they are simply a brotherhood, believing in the Bible, and seek to know its teachings. They have doubtless many crude notions, but they are, according to the confession of all parties, diligent, honest, sober, truthful men and women, and notwithstanding the fierce persecutions and exile they are increasing in numbers and are unquestionably a power in Russia. The government and the Greek Church claim that the communistic notions of the Stundists are a peril to both State and church; but it is a hideous blot which Russia is making on the page of history when she so persecutes her soberest and purest citizens.

* * * THE supporters of the A. B. C. F. M. are again defeated by the high Calvinism of the Boston office. Two worthy men lately applied to be sent out and cited several creeds as their ground of faith. But they were from Andover and so they were called upon to state their views upon "the decisiveness of the present life as related to final destiny." One said:

I do not believe that the Scriptures teach the universal "decisiveness of the present life as related to final destiny." I believe that they do teach the availability of the atonement of Christ for the salvation of every child of the race, and that salvation is through faith in Christ alone. Defining the terms Christ, salvation, and faith as they have ordinarily been defined in Congregational Churches, the corollary seems to me inevitable that the offer of Christ will be made in the other life to those to whom it has not been made in this life. With this view the intimations which the Scriptures contain seem to me to coincide. Modifying the definition of these terms gives the "essential Christ" view, so called. I do not feel inclined to so radical a course as departure from the long-held definition of the terms, Christ, salvation, and faith.

But the conditions of the other life seem to me involved in such mystery, and to be so incompletely revealed in Scripture, that I hold no view on this subject dogmatically, or as more than a probability.

The other said:

I do not minimize in the slightest the tendency of "the present life" to fix character and to decide "future destiny," but I believe that the final destiny of the soul is fundamentally determined by its personal relation to the revelation of God in Jesus Christ, rather than upon its external environment in any point of time.

Both were rejected, though perfectly well, on the ground of health. This leads the *Andover Review* to declare:

If these and like questions are asked in mere intellectual curiosity, as they are sometimes asked at councils, we submit that the action is beneath the dignity of the Prudential Committee. If they are asked as test questions, upon the answer to which the appointment of the applicant is conditioned, we submit that they are irrelevant to the purpose of the American Board. They are outside that great

working theology which makes up the faith commonly held by the churches sustaining the Board. And the liberty even to ask such questions makes the Committee of the Board, as Dr. Hopkins used to say, not a prudential, but a theological committee, and he might now have added a philosophical committee. We believe that as the churches come to understand the significance of this kind of questioning, they will make themselves heard in a protest which cannot be disregarded.

. IN the *Sunday-School Times* Prof. George B. Stevens, of Yale University, expresses the common idea that the Book of Revelation was an uninspired utterance growing out of the Roman persecutions, "a prophetic threat of the destruction of these foes and a message of comfort to believers." He implies that its use has therefore passed by :

The symbolic and enigmatic nature of the book has made it a favorite with all sorts of fanatics, who, by arbitrary interpretations, have made it serve their purposes and support their notions. Its mysteriousness has appealed to the imagination of erratic theorists, and the book has come to be regarded as a hopeless enigma, and to be lightly esteemed. The anti-Christian power which it portrays has been supposed to be Mohammed, the Pope, Luther, and a score of others, as suited the theory to be supported. The value of the book has been largely lost because all historic sense of its nature and aim was wanting. But while this species of literature does not especially appeal to us, and while it was written to meet certain conditions of its time which have now passed away, and therefore cannot be regarded as adapted, in many of its parts, to the religious wants of our age, it has an important meaning and value when it is read with a just estimate of its historic origin and aim.

. THE following seems to be a specimen of Roman-Catholic news, for it appeared in the *Louisville Catholic Advocate*, and was reprinted in the *Providence Visitor* :

The Rev. John Ward is a prominent Methodist clergyman of Nekoma, Kan. He has been for a long time an adulator of the mountebank Sam Jones who burlesques religion. A few weeks since in the course of what the Rev. Mr. Ward was pleased to consider a sermon to his congregation, he uttered these blasphemous words : "I would rather believe that God is a lie than that Sam Jones has not accomplished more for the good of mankind than Jesus Christ." He continued his discourse for some time, becoming more fervid as he went on, and insisting on the superiority of the work of Sam Jones over the labors of our Saviour, until, lashing himself into fury, he looked on high, and, raising his hand to heaven, he said :

"I declare from this pulpit, and to all the world, that Rev. Sam Jones stands preëminent to Jesus Christ, and in evidence of this belief I call upon God to paralyze me here and now if it is not so."

Not more quickly did darkness fall on the eyes of Elymas than fell paralysis on Ward, the insulter of his God. He stood motionless, pallid, his hand fixed as he raised it in his blasphemy. Men would fain have moved him, but they failed in effort to do so. For close on thirty-six hours his attitude was unchanged.

JOURNAL
OF THE
MASSACHUSETTS ASSOCIATION
OF THE
NEW-JERUSALEM CHURCH.

124TH MEETING.

BOSTON, April 7, 1892.

1. The session, which was held in the church of the Boston Society, was opened with religious services conducted by the General Pastor who delivered a discourse from DEUT. viii. 3. [See NEW-JERUSALEM MAGAZINE for June, 1892.]

2. At the conclusion of the services Clarence Lathbury and Christian H. Flemming were ordained into the ministry by the General Pastor with the sanction of the Association.

3. The collection for missionary uses amounted to \$93.41.

4. The reading of the JOURNAL was dispensed with, and it was distributed in print.

5. Seats were for the first time assigned to the ministers and delegates.

6. The Roll was called as follows :—

MINISTERS.

Rev. Messrs. John Worcester, James Reed, George F. Stearns, Willard H. Hinkley, William H. Mayhew, Theodore F. Wright, Horace W. Wright, Henry E. Goddard, Julian K. Smyth, Jacob E. Werren, Henry C. Hay, George S. Wheeler, John A. Hayes, Clarence Lathbury, and Christian H. Flemming.

DELEGATES.

Abington. — Jacob B. Cobb, Joseph Pettee.

Boston. — David L. Webster, William J. Cutler, George B. Davis,

Benjamin Randall, James Shepherd, T. W. Harris, W. H. H. Soule, Charles M. Reed, Benjamin Pettee, E. W. Cutler, Horace Smith, Walter Lockett, Charles F. Ives, Charles Harris, James B. Hale, Charles H. Little.

Boston Highlands. — C. T. Dunham, Horace P. Chandler, Arthur Burnham, Ednah C. Silver, W. B. B. Child, W. H. Emond, Mrs. J. S. Conant.

Bridgewater. — Ephraim H. Sprague, Mark H. Cornell, Lewis G. Lowe.

Brockton. — R. C. Kimball, C. B. Lincoln, Davis Copeland, J. W. Packard, Hartley L. White.

Brookline. — Abraham L. Cutler, Albert Mason, William B. Haseltine, Caroline D. Withington, John W. Hinkley.

Dorchester. — J. A. Young, J. G. Jewett.

East Bridgewater. — Samuel Shaw, Alfred B. Parker, L. W. Richards, Seth B. Edson.

Fall River. — T. D. W. Wood.

Lynn. — David Brown, James Watson, Francis M. Butterfield.

Lancaster. —

Manchester. —

Mansfield. — Mrs. E. M. Stearns, Mrs. S. M. Buck.

Newtonville. — F. A. Dewson, Edwin Field, Joseph H. Wellman, E. A. Whiston, John T. Prince.

Pawtucket. —

Providence. — Thomas Hope, Miss Mary H. Oldfield, Mrs. Samuel O. Keene, James G. Whitehouse, Mrs. J. G. Whitehouse, Mrs. Thomas Wilkinson, Mrs. F. A. Gilbert.

Salem. — Dr. S. M. Cate, Joseph Ropes.

Springfield. — Nathan Foster.

Waltham. — John C. Thorp, Francis H. Edson, Asa E. Goddard, Albert M. Knight.

Yarmouth. — Henry C. Thacher, Chauncey Conant.

Fifteen ministers, seventy-one delegates.

The roll was called.

7. The following named societies presented reports: Boston, Boston Highlands, Bridgewater, Brockton, Brookline, Dorchester, East Bridgewater, Fall River, Lancaster, Lynn, Mansfield, Newtonville, Providence, Salem, Springfield, Waltham, Yarmouth.

8. The General Pastor then read his report.

9. The Missionary Board and the Executive Committee presented their reports.

10. The Massachusetts New-Church Union presented its report through its president, Mr. F. A. Dewson.

11. The Committee of Ministers made a report.

12. At 1 P. M. a recess was taken till the close of the annual meeting of the Massachusetts New-Church Union, which was held at 2 P. M.

AFTERNOON SESSION.

13. The record of the morning session was read.

14. Rev. H. C. Hay called up the report of the General Pastor and remarked upon the International Bible Reading-Circle about to enter upon its work, and presented the following resolution :

Resolved, That the General Pastor's suggestion that a calendar of daily readings from the Scriptures, and from the writings of the Church, be added to the *Manual*, and also his willingness to prepare it, is received with pleasure, and he is requested to carry out his suggestion.

15. The General Pastor presented his idea more fully, with reference especially to the needs of the smaller circles and of isolated members.

16. Rev. G. S. Wheeler strongly commended the plan, dwelling upon the needs of the young people.

17. Rev. T. F. Wright spoke from experience of what was required by the people who have no ministers.

18. Rev. James Reed remarked upon the *Manual*, and in view of the whole subject moved that it be referred with the resolution to the Executive Committee.

19. Rev. W. H. Hinkley, editor of the *Manual*, gave his views as to the general plan.

20. Rev. G. F. Stearns drew upon his experience in advocacy of the course of reading proposed.

21. Mr. Wheeler expressed doubts of the expediency of publishing the *Manual* as at present.

22. Mr. F. A. Dewson gave his reasons for approving of the general plan proposed, as family worship would be promoted thereby.

23. Dr. T. W. Harris hoped that the proposed daily reading

would be confined to the Word, so as to be adapted to all ages and conditions.

24. Dr. J. T. Prince emphasized the need of more thorough reading and worship among our people.

25. Mr. Nathan Foster advocated the Bible calendar.

26. As there was a general desire to express approval of the general plan, Mr. Reed moved that the proposition offered by Mr. Hay be approved, and that the subject of carrying out the plan be left with the Executive Committee.

He moved this as a substitute for his previous motion.

27. In putting the motion the General Pastor spoke of his view that the immeasurable treasures of the Holy Word should be brought out to our people so as to interest them and deepen their lives.

28. The substitute motion was *adopted*.

29. The session was adjourned after singing the 71st Selection and receiving the benediction.

JOHN WORCESTER, *General Pastor*.

THEODORE F. WRIGHT, *Secretary*.

REPORTS OF SOCIETIES.

Boston. — REV. JAMES REED, *Pastor.*

THE most important event in our Society during the past year has been the opening of our Church Parlor.

For a number of years we have felt the necessity for a room of this kind, which should furnish a place of meeting for committees and the numerous organizations connected with the Society, and at the same time serve as a central point from which its various activities could be directed and carried on.

We did not, however, succeed in finding one suitable for our purpose until last Fall, when the Union removed to its new location, 16 Arlington Street.

Here we have rented a large and pleasant room, which we have already found very useful, and which we trust will prove more and more so as the recognized headquarters for all the various branches of Society work, not immediately connected with worship.

In November and December a course of Sunday evening lectures was delivered in the church, three by the Pastor on "The Bible," three by Rev. J. K. Smyth on "The three states after death," and one by Rev. L. P. Mercer, of Chicago, on the text, "We have found the Christ."

Our Sunday school still remains under the immediate charge of the Pastor, and the attendance and interest are very encouraging, especially on the part of the older scholars and young people. In addition to the Sunday school proper and two adult classes, which meet at the same time, the Pastor has two week-day classes of adults, one of ladies who are studying the work on "The Last Judgment," the other of gentlemen who are studying the "Divine Love and Wisdom."

Another class of young people who have not yet finally united with the church, has recently been formed by the Pastor, under the name of the Question Class, for the study of such questions relating to the doctrines of the church as the members particularly desire to consider.

Our Young-People's Association is in an active and prosperous condition, and is doing a good work in promoting acquaintance among our young people, and initiating them into the various active uses of the church.

During the past year eighteen members of the Society have passed into the spiritual world, namely, Miss Caroline A. Reeves, Mrs. Eleanor Bennett, Mrs. Clarissa F. Eaton, Mr. Benjamin Lewis, Miss Abbie A. Holbrook, Miss Elmira Rice, Mrs. Polly G. Woodward, Dr. Charles Bridges, Mrs. Martha Romney, Mrs. Ellen Mitchell, Mrs. Mary J. Buxton, Mr. David Cobb, Mr. Frederick A. Hawley, Mrs. Mary E. Cram, Mrs. Sophila Smith, Mr. David M. Goodrich, Mr. Nelson E. Hungerford, and Mr. Alonzo Phelps.

The length of the foregoing list reminds us how largely our Society consists of aged people. Nine of those named were over seventy years old — six were over eighty, and one was over ninety — the average age of the nine being eighty-five.

Twenty persons have become members of the Society during the past year.

REPORT FROM THE CAMBRIDGE MISSION.

THE Committee in charge of the Cambridge Mission reports that the Mission has been maintained during the past year in essentially the same manner as heretofore, though with increased activity. Rev. Dr. T. F. Wright continues in charge. Services have been held every Sunday in the chapel of the Theological School building on Quincy Street, with an average attendance in the morning of fifty, and in the afternoon of fifteen. At the afternoon services a special study has been made of the Book of the Revelation. There have also been services on Christmas Day and on Good Friday. The Sunday-School, which is held at the close of the morning service, shows a small increase of membership (now about thirty children) and a large increase in interest. The Holy Communion has been celebrated four times, with an average of about thirty communicants.

A Sewing Society has been organized during the year, which has met on alternate Wednesdays, to carry on work for the Avon Street home for children, and for the relief of individual cases of need.

The Young-People's League has been actively at work during

the year, in its chosen duties of preparing the chapel for service each Sunday, and serving as a choir. Its members also join with young people from other Cambridge churches in the work of carrying on a boy's club for pleasant and orderly recreation, at the East End mission, in one of the poorer quarters of the city. On Friday evenings during Lent, the League has also conducted a series of informal devotional meetings, which have proved exceedingly enjoyable. The different phases of our Lord's temptation in the wilderness have been discussed by those present, accompanied with singing and the offering of prayer.

We are glad to report that our building fund is slowly increasing; also that we are agitating the formation of a society, which we have every reason to hope will be effected in the near future.

Boston Highlands. — REV. J. K. SMYTH, *Pastor.*

THE year has been one of usual activity in our Society. The church services and sessions of the Sunday School have had about the same attendance as reported last year. Sometimes on pleasant days we are uncomfortably crowded. This was especially the case last Spring, when the Pastor delivered a special course of sermons after Easter on the "First Three States after Death," and "The Nature of the Heavenly Life" — persons being several times turned away unable to gain admission. The sermons on the States after Death, were rearranged as lectures and delivered on Sunday evenings this winter in Roxbury and Boston, in connection with three lectures upon the Bible, by the Rev. James Reed.

In cities where the New Church has long been established, it is not easy to draw together large audiences, as formerly, to listen to a presentation of the doctrines of the church. Something of this work should be done from time to time; but we are more and more of the opinion that in places where this kind of work has been faithfully done, our most hopeful mode of appeal will be through the regular morning worship, where men may be led to feel and recognize the presence of the Lord in His opened Word. Careful instruction in the doctrines of the church by means of lectures, class meetings, and the like, is well, and in new fields is indispensable. But it would seem as if the services for worship in the New Church should be so expressive of the truth that the

Lord is present in the power of His Divine Humanity, and that the Word everywhere testifies of Him, that in time they would be sought out by a slowly increasing number, to whom this truth is indeed of vital consequence.

This leads us to speak of changes which have been made in our service the past year. In the desire to have the music in the service effectively rendered, it was decided to try a boy choir once more ; partly from preference for this kind of church singing, and partly because this seemed the most feasible under all the circumstances. The services of a skilful musical director were secured, and an excellent choir formed. They entered upon their duties last November, and have been singing nearly five months. A few changes were also made in the order of service ; amongst others the substitution of the following for "The Faith" as heretofore repeated by the congregation from the Book of Worship :

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him : and without Him was not anything made that was made. In Him was life : and the life was the light of men. And the light shineth in the darkness : and the darkness apprehended it not. He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not. But as many as received Him, to them gave He the power to become children of God, even to them that believe on His name : which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us (and we beheld His glory, the glory as of the only begotten of the Father) full of grace and truth. And of His fulness have we all received, and grace for grace. For the law was given through Moses ; but grace and truth came through Jesus Christ.

The object sought for in these changes is not embellishment ; but to make our services joyful through their use of song, strong in their affectionate use of the Word, and expressive throughout of the truth that the Lord God Jesus Christ reigneth.

While all might agree as to the end to be sought, individual tastes and religious habits make it difficult to see and feel the use of the same means. It is pleasant to be able to report, however, that individual preferences have, with hardly an exception, been subordinated to the general good of the Society ; so that a fair trial is being made of the new order of things.

The work of the Sunday School has continued with but few changes. The Pastor serves as superintendent, assisted by Mr.

Horace P. Chandler. Mr. Lewis Hite of the Theological School conducts the adult class.

"The Fraternity," continues to maintain its mission kindergarten. Pleasant rooms on the ground floor of a house, not far from the church, are rented for the purpose. This year the school numbers about twenty-five. Two teachers have this year been employed, and the work is carried on in a very efficient manner. The families from which the children come are faithfully visited; and the good influences of the school are thus extended. Some of the little ones come regularly to the Sunday School. It would seem as if no body of people could engage in work of this character with such faith in the lasting quality of the good implanted as New-Church people. Many of these children come from homes where poverty, or sickness, or vice seems oftentimes like a blight upon their childhood. We cannot take them permanently out of these conditions, but it is something to be able to store up within them something which Providence will protect as long as possible, and which will serve to temper if not wholly withstand evil influences.

The work of the Fraternity, together with that of the Helping Hand Society which supplies sewing to needy women during the winter season, affords the Society opportunity for making its religion one of practical helpfulness among those whom we may sometimes be tempted to think of as the least of the Lord's brethren.

We cannot close our report without a reference to the removal from our outward midst of our venerable and venerated friend, Mrs. Abiel Silver, who passed peacefully away Jan. 15, in the 94th year of her age. In her last years she has quietly waited for the time to come when the Lord should call her to her eternal home. The things of heaven have been the real things to her, and its peace filled her heart. Yet up to the very last she retained a loving interest in all that was going on about her; and old and young esteemed it a privilege to be associated with her. We cannot estimate the good her presence among us, from the beginning of the life of the Society, has done. We cannot pretend to know the fulness of joy into which she has now been drawn. Yet we feel sure that this long and faithful life is blessed to the uttermost by Him who said, "Blessed are the pure in heart, for they shall see God."

Bridgewater. — REV. G. S. WHEELER, *Pastor.*

THE year has been an active and prosperous one for our Society. Five persons have united with the Society — two of them by letter.

Services have been held regularly each Sabbath morning throughout the year. During the Pastor's vacation in August the pulpit was very acceptably supplied by Mr. Cyrus A. Lewis, one of our members. The attendance has been very good except through the months of February and March, when it was diminished by the inclement weather and the prevailing sickness.

A Sunday evening course of seven doctrinal lectures was given in the church in the Fall — the Pastor delivering four, and the Rev. Messrs. James Reed, T. F. Wright, and John A. Hayes each delivering one. This course proved very useful from the fact that it was attended by many from without the Society.

The Ladies' Sewing Society has not only provided as usual for the Children's Ward of the New-England Hospital, but it has also provided for several destitute children here in our town. The annual Sale and supper was held during the afternoon and evening of Wednesday, Dec. 9, and netted about two hundred dollars.

The social life of the Society has been very active during the winter, the entertainments being well attended, and the socials given in the town hall drawing friends from far and near.

The Young-People's Club has done much good work and been of decided use to the church. Last Spring, after several meetings for consultation, the club proposed to the Church Committee to take the care of the church into its hands. Accordingly three young men volunteered to care for the work of heating and lighting the church, two others volunteered their services as ushers, and a committee appointed by the club took charge of the sweeping, dusting, and floral arrangements. They have one and all performed most faithful and excellent service.

In January a most successful dramatic entertainment was given in the church parlors for the benefit of the public library, twenty-five dollars being realized. But perhaps the most prominent social event of the season was the reception given in the town hall on the evening of Feb. 19, to the Young-People's Societies of Abington, Brockton, and Elmwood. About two hundred people were present, and useful friendly acquaintances were formed, whereby the Societies were drawn more closely together.

These social features seem prominent, but our young people have done not only willing but most active work in the Sunday School; and the young people's half-hourly meetings, which were so useful last season, are equally useful this season. The attendance at first only about thirty, owing to the inclement weather, has steadily increased. At these meetings there is much singing, and the address is short and in answer to some question dropped in the question-box by the people. A new and most acceptable hymn-book has been procured by the club for this service, and it is much enjoyed.

Two of our older members have passed into the spiritual world — Mr. Charles T. Hayward, aged eighty-three years, a life-long resident of the place, and a member of many years' standing, and the Rev. Samuel H. Worcester, with whose useful work and life you are all familiar.

Brockton. — REV. H. E. GODDARD, Pastor.

PERHAPS the most notable event, since our last report, has been the renovation of the interior of our church edifice. For some time previous, the question of the demand of the present site for business purposes, together with the other question of the desirability of seeking a church lot away from the business centre, had been under consideration, when it was finally decided, early last year, that we should remain in the old place, and make needed repairs upon the old building. The changes were effected during the last summer and fall and are quite satisfactory. The organ and singing have been removed from the rear to the front at the left. A reading-desk has been provided from which the Word is read, and another one from which the sermon is delivered. Eight memorial windows, the gifts of individuals, bearing the names of deceased members, take the places of the old windows upon the sides, and upon the street front one commemorative of the Lord as the Good Shepherd.

After the summer vacation, services were held in the church parlors until the repairs were completed, when a dedicatory service was held, the address being given by the General Pastor, Rev. John Worcester, followed by an historical address by Mr. Rufus C. Kimball, who reviewed the struggles attending the early days of the Society's existence.

Through exchanges our pulpit has been occupied but few times. A recent visit from Dr. Dike was much enjoyed — preaching in the forenoon, and recounting his travels abroad to a large audience in the evening.

The following changes, causing a more active state, have been made in the order of worship: The congregation rise upon the opening of the Word. They also read, responsively, selections from it, and unite in an audible repetition of the Lord's Prayer. The Society employs the services of a quartette.

The Sunday School is doing about the same kind of work as before reported. The Pastor has a class of young people using the Word.

Mr. Warren Goddard has a class of adults who study the Gospels. The course here pursued is to give the class beforehand, in a most general way, an outline of what the lesson demands, endeavoring upon the next Sunday to draw from each his view of the subject as derived from what he already knows and has been able to acquire by investigation, and so finally formulating a correct notion from the facts brought out. This method makes the lesson one's own work, and so gives it special value. We believe that the most important service possible in the Sunday School is the efficient teaching of the children of the middle grades.

The young people hold services Sunday evening, and occasionally vesper services are held in the church which have proved of interest and have been largely attended.

The death of Mr. E. G. Rhodes, many years a member of the firm of Howard, Clark, & Co., occurred in February. Although not a member, he was a constant attendant, and took a deep interest and an active part in the business of the Society.

During the past week occurred the death of Mrs. Cyrus B. Leonard, a woman characterized by a warm, sympathetic nature, and a helping hand always extended to assist the needy.

As the income of the Society's property increases and individual contributions to its support are less strongly demanded, we see under Providence, not only our plain duty, but our opportunity, to turn our contributions to the constantly growing general church. The Society sends this year three hundred dollars.

It is believed that we have passed a year of increased usefulness, as shown by fuller attendance at worship and stronger interest in many of the uses of the church, and this has been accomplished

largely through the direct efforts of the Pastor. He has engaged very acceptably with other clergymen of this city in several kinds of mission work, the object of which is to improve the condition of the young of both sexes who do not come directly under good religious influence.

Brookline. — REV. W. H. HINKLEY, Pastor.

THE Brookline Society reports a quiet year. Its external activities have been somewhat less, and the average attendance upon public worship smaller than in former years. The Pastor and many of the active members have shared the ill-health which has characterized the year with the community. We are not aware of any other cause that our church work has been less than heretofore. The Society has become accustomed to slow growth — perhaps too much accustomed to it for proper effort to have it otherwise. We are not discouraged, but it is possible that patient waiting for the slow processes inevitable in the New Church is becoming a slothful waiting, and that we need to be quickened to fresh effort. Our Pastor has been absent for six weeks, seeking restoration of health from change of climate, and performing missionary work for the general church; his return, refreshed and invigorated, may bring us the needed awakening.

During our Pastor's absence, the pulpit has been supplied by the Convention's Board of Missions, and it has been brought forcibly to our attention that we have part in and reciprocal relation to the general church. We desire gratefully to acknowledge its ministrations.

Our oldest member, Mrs. Eliza Philbrick, departed this life, Oct. 11, 1891, aged ninety eight years and six months. She was long identified with this Society, and deeply interested in its welfare, which she manifested by liberal contributions to its support. She led a very quiet and peaceful life, and passed into the other world as one falls to sleep.

Dorchester.

But little church work has been attempted during the past year. What we have tried to do has been on a line with our work of previous years, and chiefly of a missionary character.

Sunday services have been held four times at private houses, and the Sacrament of the Holy Supper administered on each occasion. The Rev. J. K. Smyth officiated at three and Rev. James Reed at one of these meetings.

A class for the study of the Word and doctrines of the church has been maintained one evening each week, except during the Summer months. The Missionary Board of the Association has supplied the leader, Rev. J. A. Hayes. We are in need of active members to properly conduct the use which seems necessary in our community, and we humbly pray that we may be stimulated to greater exertions the coming year, into which the Lord may enter and bring to the hearts and minds of all in our midst the love and wisdom that is so much needed.

East Bridgewater. — REV. T. O. PAINE, *Pastor.*

DIVINE worship has been conducted by the Pastor in our church every Sabbath morning during the year with but two exceptions. Vesper services were held those evenings, and the Rev. H. E. Goddard, of Brockton, was listened to with pleasure.

Our Sabbath School is held directly after the morning service. Our little children are under the charge of an earnest teacher, who illustrates her lessons from the Old and New Testament with objects, good photographs, and maps. At the close of the lesson every child is given on a type-written slip, his next lesson from the Word.

The Committee on Recreations, this year, provided an entertainment called "A Good Time for the Children." They were invited to come at four o'clock and stay until seven. An admission of ten cents was charged for old and young. For entertainment, the simple old-fashioned games were arranged. Then the fifty little folk marched to the table where they were refreshed by cocoa, and food all made dainty and small. After supper each received a bag of candy from a large bag burst by the children.

At the Christmas Sabbath-School concert we used with good results the service entitled "The Holy Child."

Our membership has been changed, three having passed from this life : —

Miss Amanda W. Thompson became a member of the Society May 5, 1851, and died Jan. 18, 1892.

Mrs. Lydia C. Reed became a member in April, 1876, and passed away Jan. 10, 1892.

Mr. Thomas Conant became a member Jan. 9, 1842, and passed away March 6, 1892, covering a period of fifty years. In his earlier life he was active in church work, and took the place of leader during the pastor's absence.

Mrs. L. W. Richards, the wife of the Superintendent of our Sabbath School and choir master, was intimately connected with the Society. Her usefulness and devotion to the interests of the church is an example to us all.

Miss Fannie E. Jackson, of Bridgewater, has kindly sung for us on several Sabbaths, and her voice has added to the peaceful and restful influence of the morning service.

Fall River. — REV. CLARENCE LATHBURY, *Minister.*

SINCE our last report no very striking events have occurred in the quiet life of our Society.

In May last, Rev. Clarence Lathbury who had accepted a unanimous request to become our minister, settled with us. After pastoral service of several years in another religious denomination, Mr. Lathbury had adopted the truths of the New Church, and we trust that his experience in the promulgation of them during his first year of work with us has been as satisfactory to him as have his services to our people.

A course of well attended lectures, nine in number, has been held the past winter at the church, on Sunday evenings. We are indebted to the Rev. Messrs. Wright, Reed, Dike, Wheeler, H. E. Goddard, Hay, Hayes, Mayhew, and Dr. Harris of Harvard College, for their able and careful exposition of the doctrines of the church at these lectures. Many persons of other religious faiths availed themselves of the opportunity to hear subjects relating to both our natural and spiritual lives discussed in the light of the New Dispensation.

Death has invaded the ranks of our membership but once. Miss Fannie Heyworth, whose patience and quiet, Christian-like fortitude during great bodily suffering and infirmity, from childhood, were a worthy example, was removed to the spiritual world last autumn, at the early age of twenty-four years.

The ladies' reading circle for the study of the writings, held

Wednesday afternoons at the house of a member, has been continued through the year. Thursday evening meetings at different houses, for reading and rehearsal of the church music, occur regularly. A course of social meetings including two tea parties and one dancing party, has been held during the winter. A day's outing of the Sabbath School was enjoyed, last summer, in a grove a short distance from the city, and a few of us joined with the Plymouth county Societies in their union picnic at Bridgewater in June.

To assist the treasury of the Young-People's Association, the use of "talents" is being tried. Several months ago, a talent in the form of a new five cent piece, fresh from the mint, was handed each member, and an accounting is soon to be made which will disclose the number of added talents through various efforts and industries. It is hoped they have multiplied, some thirty, some sixty, and some one hundredfold.

May we all be led to increase the talents the Lord has given us with which to enrich our spiritual life.

Lancaster. — REV. G. I. WARD, Pastor.

THE outward changes in our Society have been slight since our last report.

Our number is not large, and as several of our members live in other towns, and much sickness has prevailed, the attendance at morning service has often been small, but those able to be present have thankfully received the truths faithfully presented.

On Oct. 21, the Society enjoyed a visit from the General Pastor, Rev. John Worcester, who, at an evening service, delivered a most instructive discourse from JOHN xxi. 15-17, after which he installed our minister, Rev. G. I. Ward, as pastor of the Society. A good congregation was present, including many friends from the other churches in town, who seemingly enjoyed the pleasant sphere and interesting exercises.

Our Pastor goes to Worcester on the first Sunday of each month to officiate at an evening service.

Our Sunday School consists of two classes — one of adults under the charge of the Pastor, the other comprising all the children belonging to the Society.

As half of these children walk, some over three miles, to attend the service, we often wonder at the good average attendance.

During the year we have added fifty-one volumes to our Sunday-School library.

Our Sewing-Circle holds very pleasant meetings, many of them tea meetings — the evenings being rendered enjoyable by varied entertainments, usually furnished by the lady at whose house the meeting is held. Just now we are preparing for a sale, combined with a pleasant entertainment, to be held April 12.

The chapel was closed for four Sundays during the month of August when our Pastor was away for his vacation.

The Thursday afternoon reading class, discontinued for some months, is now held fortnightly, and we are now reading with much pleasure, and we trust profit, Mr. Silver's *Symbolic Character of the Sacred Scriptures*. On the alternate Thursday afternoons, a meeting is held, when one of the members reads a paper on some subject of vital interest, which subject and the method of its handling is afterwards a theme for pleasant conversation.

These meetings are held in the Sunday-School room of the chapel, and are opened by simple religious exercises.

Lynn.

THE Society has been without a minister since the last Summer vacation, when Mr. Callan resigned to accept a position in the New-York Association.

The Sunday School has been regularly kept up with little change in any respect.

We have had one visit from the General Pastor, who conducted an afternoon service.

The regular services have been conducted as a rule by Mr. John W. Schafer and Mr. F. M. Billings, of the Theological School, although Rev. J. B. Spiers, Rev. A. J. Cleare, and Rev. John A. Hayes have officiated one or more times each.

During the winter a course of Sunday evening meetings has been held by Rev. Theodore F. Wright, with one lecture each by Rev. Messrs. Smyth, Hinkley, and Wheeler. As Salem is also without a minister, steps are being taken to secure one to have charge of both Societies. Meantime the Sunday services are suspended until a minister can be procured.

Mansfield. — REV. G. F. STEARNS, *Minister.*

OUR Society has had its regular services through the year, with the exception of a short summer vacation. A course of Sunday evening lectures has been held, but they have been somewhat interrupted by bad weather. We have had four meetings on Sunday evenings, especially for the young people, with a view to confirmation. Two of these have been fairly well attended, although most of those who come live at a distance from the church. Our social meetings have been held quite regularly, once a fortnight, with something of an increase in attendance and interest.

We have two deaths to report. Mr. Lorenzo Cook, one of the original members of the Society, died this year, and his death was followed shortly after by that of Mr. S. Payson Hodges. Both had been in very poor health for some time, so that it was impossible for them to meet with us. Mr. Cook's death leaves only one of the original members of the Society with us.

An honest, good, and modest man, Mr. Hodges was leader and conducted the services of the Society — when without a minister — for some ten years. He was thoroughly devoted to the church, and did much to support it in quiet ways. He was much respected and beloved.

A supply of *Helpers* has lately been placed near the door for strangers, and others who want them, to take. Though there has not been time to see how much this will effect, we have reason to think that they have been taken and read by those who would otherwise not read anything of the New Church.

Newtonville. — REV. JOHN WORCESTER, *Pastor.*

THE work of our Society is carried on so quietly, that while it is of great value to its members and to the regular attendants upon its services, a glance backward over the year makes it seem doubtful if we can report much which will be of interest to other societies. Our Society runs with but little machinery — a plan which proves to be quite satisfactory with us, and by which we undoubtedly avoid friction.

Our congregation steadily increases, our church now being usually well filled, so that we keep constantly in mind the necessity which must occur within a few years of providing a larger place of worship, and of devising methods of raising funds for this purpose.

Our service has been made much more interesting and useful since the beautiful tones of our new organ have been added to it, and the enlargement of our order of worship by the reading of a Psalm in unison, the joining of all in the Lord's Prayer, and the addition of other prayers is felt to be a valuable help.

Our Pastor has given us lately a most interesting and useful series of discourses on the events of the Lord's last journey to Jerusalem, showing the spiritual lessons to be drawn from these events, both as relating to the work taking place in the Divine Humanity in those last days, and to that which should take place in us.

A good deal of the time of our Pastor is of course occupied at the Theological School, and with his duties as General Pastor in the supervision of the missionary work of the Association, and he often expresses his regret that he has so little time for personal service in the Society. The Society, however, feels the importance of these general uses, and is willing that much of his time should be given to them.

Our Society considers the most important part of its work to be the care of the many children and young people belonging to it. The Sunday School has now eighty-four on its roll, and there are some twenty more who occasionally appear at the children's parties, but are too young for the school. The younger half of the school is in the immediate care of Mrs. Waterhouse, who gives, every Sunday, a Bible story in perfectly simple, childlike language, which goes to the hearts of all who hear it. The Pastor has general charge of the school, and the immediate instruction of the older class, which now consists of twenty-one of the young people. Some of these are already members of the Society, and nearly all are looking forward to becoming so. They are already willing and efficient helpers in many parts of the church work. This class has been studying "Correspondences," and members of it frequently express to their parents and others the great interest they have in the study and the help they derive from it.

We have had no adult class at the Sunday-School hour, but during the autumn and Spring months, a class meets on Sunday evenings, under the care of the Pastor. It has studied, this year, *The Last Judgment*, and is now reading *The Earths in the Universe*. One of the lessons — that on the "Moon" — was illustrated at a recent social meeting by a series of beautiful slides, showing telescopic

views of the moon, the Pastor giving a very interesting descriptive talk. This class is also deeply interested in its work, the study of this book being new to many of them.

The usual charitable work of the Society has been performed. "The King's Daughters" continue their helpfulness, and the Saturday classes for little girls, in a poor neighborhood, have been useful in teaching many of the graces of home service, as well as sewing.

The attendance at the Holy Supper and at the preparatory meeting is good, and both the Sacrament and the preparatory service are felt to be deeply useful.

We take up seven collections during the year — two for the missionary work of the Massachusetts Association, and one each for the New-Church Tract and Publication Society, Board of Missions of the General Convention, the Theological School, our own Sunday School, and the Newton Cottage Hospital. The total amount collected is not far from eight hundred dollars. It was our former custom to have these contributions deposited in a box near the door as the congregation passed out. But this year we have had baskets passed around by the young men who serve as ushers, the Pastor reading a few preliminary appropriate passages from the Word. This new plan has proved much more fruitful in its results.

We have had ten social entertainments during the year. Two of these have been receptions by the Pastor, but our social entertainments are mostly adapted to the children. No others interest so many people, or are so well attended. Still, we occasionally have musical and dramatic entertainments, and illustrated conversational lectures, with opportunity for general conversation. We try to avoid giving social pleasures too prominent a place in our church work, recognizing the danger that they may interfere with the true end of a society of the Lord's New Church.

Providence. — REV. H. C. HAY, *Pastor.*

ONE, if not the most important, event occurring to the Providence Society, during the last year, was the installation, as Pastor, of the Rev. H. C. Hay, who is now in the third year of his ministry with us. The installation took place on Sunday, July 5, and

was conducted by the Rev. John Worcester, the General Pastor, assisted by the Rev. W. H. Hinkley.

After preaching for us a year, Mr. Hay received an invitation from the Society to become its Pastor; but, at his request, another year elapsed before this took place. Now, after fuller consideration, the accomplishment of the desired relationship has become a fact, and we all feel that a firm foundation has been laid for mutual help and for service to others. That this relationship may be lasting and fruitful is the heartfelt desire of all.

A second occurrence worthy of mention was the reopening of the church auditorium, Sunday, Sept. 27, after being closed for a period of three months for necessary repairs.

A new memorial window, representing the Lord at Emmaus, was presented to the church by the Hope and Jackson families, in loving memory of Mr. Thomas Hope and Mrs. Anna P. Jackson. By this gift a new beauty is added to the chancel. The coloring of the church decorations was especially arranged to harmonize with that of the window.

The revision of our code of by-laws was first suggested by the General Pastor at the Quarterly Business Meeting in June. This suggestion met with approval, and a committee was appointed to draft a set more in keeping with modern ideas. This has been done, and the rather antiquated rules have been replaced by more useful ones.

During each week the following services are conducted by the Pastor: Sunday, at 10.45 o'clock, morning worship; at 12 o'clock, Sunday School; Sunday evening, service in the chapel; Thursday evening, chapel service; Saturday evening, teachers' meeting.

At Pawtucket, every fortnight, the service formerly conducted by Rev. Mr. Stearns is now supplied, at the request of the Missionary Board, by the Providence minister.

For the past few weeks, Mr. Hay has been unable to be present in the Sunday School, as his time at that hour is required in the newly-formed confirmation class.

Mr. James G. Whitehouse was unanimously reflected superintendent of the Sunday School, and under his efficient direction satisfactory interest and increase of membership is continued.

The social meetings have been taken in charge largely by the Ladies' Sewing Society, who once a month serve excellent teas, followed by a musical and literary entertainment. The last of

these was much enhanced by an illustrated talk on "India and Japan," by Rev. S. F. Dike.

The Young-People's Society continues its social gatherings at irregular intervals.

In October, a course of four lectures was delivered by Mr. Hay, at which the attendance was slightly increased over that delivered by him the year before.

We would mention gratefully the names of the Rev. Messrs. Oliver Dyer, Clarence Lathbury, and John Goddard, who have preached for us — Mr. Dyer occupying the pulpit once, Mr. Lathbury and Mr. Goddard twice each.

Mr. Thomas Hope, the church librarian, reports the usual number of books loaned and the distribution of two thousand five hundred tracts.

Salem.

OUR experience the past year, though in some respects disappointing, is on the whole of a cheering character. Our Sunday services have continued during the year without interruption. From April onward, we had as our Pastor Rev. A. J. Cleare, in which relation we expected to retain him; but he left us in October for another field of labor. Our pulpit has since been supplied by students of the Theological School, with an occasional exchange with ministers of older standing.

Rev. Mr. Hayes, of whose lectures on Genesis we spoke in our last report, continued to favor us with his expositions till the last of June; and during the winter we have had the privilege of listening to a course of lectures on the Apocalypse, by the Rev. T. F. Wright, whose explanations of the spiritual meaning of this wonderful book have been gratefully appreciated by the few who have been able to attend.

In all these services we have had the kind consideration and generous aid of the Missionary Board, which we gratefully acknowledge.

One member, a lady, has been added to our Society, and two families have come in to occupy pews, thus in a manner compensating for the absence of others who have been kept away by sickness.

Our Sabbath School consists of a class of young children in charge of an efficient teacher, and an adult class of ten members,

conducted by the officiating minister, with *Divine Providence* as a text book.

The attendance at church seldom exceeds twenty-five persons, and we are impressed with the belief that our growth in numbers, and perhaps our long continuance as an organization, depend on our having a settled minister.

Towards this desirable result our thoughts and energies are now hopefully directed. If accomplished, it will probably be in connection with our friends of the Lynn Society, who we learn are earnestly working for a like result.

Waltham. — MR. BENJAMIN WORCESTER, *Leader.*

OUR Society has continued on its way during the past year much as in former days. It is over thirty years old, and while it has never had a settled pastor, under its leader it has, in and out of season, performed without interruptions the functions common to the other New-Church Societies.

Sunday services have been held the year round. The Holy Supper has been administered by the General Pastor, quarterly. The Sunday School has been in session, except during the Summer months, and during the same period doctrinal meetings have been held on Wednesday evenings at the house of the leader.

In the Spring there were vesper services, consisting of reading from the Word, singing, and a short address. In the Autumn a series of social meetings was inaugurated with special design to bring us more together than formerly, but after four gatherings had taken place, sicknesses and deaths prevented their continuance. Indeed so frequently have these afflictions visited us that we are to an extent filled with many tender memories. Of the immediate members of the Society, we record the deaths of Mr. George F. Shedd and Mrs. Benjamin Worcester; from our congregation and those who were among our oldest residents, Mr. Frederick A. Hawley and Mrs. Sophila Smith. All of these were devoted to our interests and in many ways entered intimately, as only old and tried friends can do, into our life, and each in his use as a member of our family is missed, and will always be missed by those who had during many years learned to love them well.

Among them was one of the original members of the Society. Mrs. Worcester, it may be said, helped to start it, to build it up,

and to maintain it to the very close of her life. The New-Church School, which has always been a part of the church work in Waltham, has lost in her a valuable promoter in every way in which an active and a true New-Church woman can be useful to others. The Society has lost in her a friend in every way in which such a woman can help the church. As we look back upon her life which seemed to be so strong in Christian fortitude and Christian cheerfulness, growing out of an unswerving belief in the truth of the Heavenly Doctrines, we tenderly bear her in most affectionate remembrance.

A club, composed mostly of New-Church persons dwelling in our neighborhood, has identified itself with charitable work in the city of Waltham, wherein other Christian bodies have been interested, and thus brought the Society pleasantly into connection with the outer world.

The average attendance at the Sunday morning worship has been sixty-four ; at the Holy Supper, fifty-six ; at the vesper service, fifty ; there have been three baptisms, one confirmation, and two deaths ; four members have been added to the Society. There have been contributed to the cause of missions, sixty-two dollars ; to the New-Church Union, forty dollars.

Yarmouth. — REV. W. H. MAYHEW, *Pastor.*

No special event has occurred in our Society during the past year. In addition to the morning worship, vesper services were held in July and August. The usual Sunday evening meetings have been occupied in reading from, and explanations of, the *Divine Love and Wisdom*.

The Society has been favored with visits from Dr. S. F. Dike, Rev. E. A. Beaman, and Rev. Albert Bjorck. Dr. Dike taught school at Yarmouth in the years 1838 and 1839, and this, his first visit in a period of more than fifty years, afforded pleasure and profit to all, especially to those of his pupils still living with us. Mr. Beaman's visit recalled many pleasant memories of old days. Mr. Bjorck gave an interesting statement of the New Church in Sweden.

Our pastor has attended three funerals and officiated at five marriages. No member of our Society has died, one has withdrawn, and one, Mrs. John C. Moses, has been transferred to the Detroit Society.

REPORTS OF OFFICERS AND COMMITTEES.

REPORT OF THE GENERAL PASTOR.

ON the 21st of October last I installed Gardner I. Ward as pastor of the Lancaster Society; I assisted also at the reopening of the church in Brockton; and have today, in your presence, ordained Clarence Lathbury and Christian Hansen Flemming.

I have administered the Holy Supper regularly in Waltham, and once in Salem, and have visited Lynn, Manchester, and Contoocook.

The care of the smaller societies in Salem, Lynn, Springfield, Manchester, and Dorchester, and of small congregations in Worcester, Fitchburg, Lawrence, Haverhill, Lowell, and Woburn, I have shared with the Missionary Board, and the missionaries. What has been done is described in the report of the Board. Some of these circles are very small, and it is hoped that they can presently be consolidated.

The situation of the small societies is a hard one. While there is much less teaching of very objectionable doctrine in the churches about them than formerly, and more acceptance of general Christian truth, there are few persons who care for deeper study of spiritual truth.

For this reason, and also because the milder teaching of the pulpits does not drive people from the churches, as the old teaching did, the opportunity for increase is slight. New-Church preachers of marked popular talents could, no doubt, slowly build up the societies; but, at present, in the absence of such means, the most that they can do is to hold their own and wait.

But the time of waiting should not be to any one a time of idleness. The occasion will surely come when all the preparation that is now possible will seem too little. Growing boys are in a hurry to be men, and are often impatient with the slow training that belongs to their years, which yet is necessary to their usefulness as men. But when the pressure of life is upon them, and all that they can do is needed, they are much more likely to regret that they were not more patient and thorough in their preparation.

So it will surely be with the New Church. As yet the interest of the world in spiritual truth is not very active. But presently we and our generation shall die, and all shall rise into that spiritual world, the existence of which seems now so doubtful. How will it be then as to the interest of men in knowing about the spiritual world, the Lord of heaven, and the Scriptures which there as here reveal His will? I suspect that while a great multitude of men will be amazed that they have thought so little of those things before, we, who acknowledge the revelation which the Lord has given in regard to them, shall be much ashamed that we have prized it so lightly, and are so imperfectly prepared to be helpful.

In this world also, the opportunities will open in due time, under the providence of the Lord; and as they open we shall in like manner find ourselves too little prepared to do what may rightly be expected of us. Especially does the church seem to me likely to find itself ill prepared in its knowledge of the Word — the letter and the spirit; and it is just here I think that what we can do will be most needed. When the Lord would reveal the doctrines of heaven to Swedenborg, He directed him to apply himself to the study of the Word, and promised to be with him and to enlighten him. And we know how emphatically Swedenborg asserts that he received all that relates to the doctrines of the church by such enlightenment from the Lord while he read the Word.

Now is not this a type of what the Lord would do to the Christian world? Is not that world now turned to the study of the Word with an interest that is unprecedented, and which is in itself an earnest of increasing enlightenment. If the interest is at first chiefly scientific, it is only what was true of Swedenborg himself. And there are not wanting evidences of a recognition of an inexhaustible wealth of spiritual truth in the Word, which is the very essence of its inspiration.

While the attention of the world is thus turned to the Bible, it will at last be a helpful element in the general atmosphere of thought, if we study intelligently both the Bible itself and the revelation of its inner meaning that has been entrusted to us. In some other associations it has become customary to have selections for reading, both from the Bible and from Swedenborg's works, indicated in their Manuals or other periodicals; and I have thought this might be a good use for our Manual to perform, adding perhaps brief notes and suggestions to increase the interest of the reading.

In such study the members of our small societies and circles could join, and thus feel themselves in daily communion with the general body. I should be happy to assist in arranging such a course if the Association should desire it.

JOHN WORCESTER, *General Pastor.*

REPORT OF THE MISSIONARY BOARD.

MONTHLY meetings have been held to receive reports and arrange for further work. Our problem is a very serious one. There are some self-supporting societies over which the Board has no care. There are some societies which cannot continue their uses except by the assistance of the Board. There are several groups of people holding meetings, and almost wholly dependent upon the Board. There are also many scattered persons over whom the Board has a care, and for whom it wishes to do as much as possible in a pastoral spirit, so that they may remain firm in their own faith and become helpful to others. From all these, but especially from the stronger societies, contributions for the work of the Board are obtained, and the Union, which chooses one half the members of the Board, adds from its resources what it can. These funds the Board must disburse impartially and with as much forethought as is granted to its members.

The General Pastor, the pastors who can give some time to this work in addition to their regular duties, the Rev. Messrs. Stearns and Hayes, who are fully employed by the Board, and the advanced students of the Theological School, all act for the Board in various ways.

We would report as follows, beginning at the north :

Contoocook, N. H., once had an active society under the leadership of the Rev. Abiel Silver. After he removed, no one was found to take his place adequately. A church had been erected, and an academy was also built in the control of our people. Some years were spent by the Society in the endeavor, under adverse circumstances, to keep up its work against western emigration and other obstacles, but at last the buildings were closed and they are now in bad repair. The General Pastor and Mr. Hinkley have visited the town and talked with the people. They have been well received, but questions of law and expediency are to be solved before we can report a resumption of work there.

At Manchester, N. H., the movement goes on well. We have assisted the German Society to have such ministerial service as it desired, and we hear well of their organization. In the summer Mr. Hayes moved his family there, and has been spending most of his Sundays ministering to the English-speaking people there. A morning service with a sermon, followed by classes, and an evening service, have been held each Sunday, and he has also conducted a class on a week-day. The morning attendance has been from twenty to thirty, that in the evening has been larger, but more variable, reaching sixty-four on one occasion. The people show earnestness and unity and we regard the movement as of great importance.

At Lawrence, Mr. Hayes has held once a week a class meeting, but the arrival of some zealous English people has led to the hiring of a hall and the holding of Sunday evening meetings, with an attendance ranging toward forty. We are hopeful that this will prove to be a good society nucleus like that at Manchester.

At Lowell and Haverhill, Mr. Hayes has also held meetings, and, as these places are connected by electric lines with Lawrence, we hope that arrangements can be made to unite their people in a Sunday service at Lawrence.

Salem and Lynn after having the services of Mr. Callan for some time, and then of Mr. Cleare for a brief time, were left without a minister. The Board has assisted them through their own organizations, and expects to continue to do so, in the hope that past obstacles to growth may be in some way overcome.

At Dorchester, Mr. Hayes has also held a class with good results. We cannot tell what it may be best to do there hereafter, but it is to receive the attention of the Board at an early day.

Mr. Stearns has given his Sundays, as before, to Mansfield, which will make its own report.

At Pawtucket, no use is now made of the church, and it is not in a good location. In such a case there seems to be no better way than to sell the church and constitute, with the proceeds, a fund from which services there or elsewhere can be provided, or the proceeds can be loaned to some society which needs and can use a chapel.

To the friends in Worcester assistance is given so that they have the services of a minister once a month, but they hold a service every Sunday with a reader, and are earnest and united.

At Fitchburg there is also a monthly service, conducted by a minister, but the people meet every Sunday and are doing what they can to let the light shine.

Springfield has the services of a student and will make its own report.

At Woburn, a fortnightly Bible reading has been held in a house, with some benefit to a circle of about twelve persons.

In addition to these places where regular work is done, Mr. Stearns has visited and held meetings or conversations in Taunton, Norton, Franklin, Walpole, Pepperell, Groton, Plymouth, Plainville, Foxboro, Attleboro, Marlboro, Clinton, Fayville, Framingham, Hopkinton, Holliston, Milford, Hopedale, Easton, Middleborough, and Wareham. But these places are by no means all that we desire to have visited if we could find means to employ additional men.

It will be seen from this summary that we have continued the work in as many places as we could reach with our men, and that we have an increasing number of places in which we must continue the work as it develops. We have already reached the point where nothing but constant vigilance will keep up the work, and where any reduction of the funds at our disposal will compel us to neglect some interesting and important place. While we cannot foresee the future we must urge our brethren to make generous contributions on the first Sunday of May, when, by vote of the Association, the ministers are requested to preach upon the subject of evangelization.

Respectfully submitted.

JOHN WORCESTER, *General Pastor.*

THEODORE F. WRIGHT, *Secretary.*

REPORT OF THE EXECUTIVE COMMITTEE.

At a meeting held March 21, the Committee gave its sanction to the ordination of Clarence Lathbury and Christian Hansen Flemming.

The members of the Missionary Board on the part of the Association were chosen and the General Pastor and Messrs. Hinkley, Reed, Smyth, and Wright will serve for the ensuing year.

It was decided to provide for an assignment of seats to ministers

and delegates in the meeting today, so that all may be conveniently placed.

A year ago the Committee was directed to consider the advisability of a uniform time being adopted by the societies for their annual meetings. The mover of the resolution was not present at the meeting of the Committee and action was deferred.

Respectfully submitted.

JOHN WORCESTER, *Chairman*.

T. F. WRIGHT, *Secretary*.

REPORT OF THE MASSACHUSETTS NEW-CHURCH UNION.

THE close of the twenty-fourth year of the corporate existence of this organization finds us in the full enjoyment and use of the new home, the acquisition of which was reported at the last annual meeting. During the year, all who take an active interest in the church uses which there find a centralizing point, have had an opportunity to form some opinion as to the present convenience of the location as a headquarters and centre for the church in New England; while those whose duty it is to administer its general uses, and who are therefore called into more or less constant attendance and observation of the details of their performance from this centre, have been enabled to test experimentally the present effect and to judge therefrom as to the probable future result of this quite radical change of locality.

With regard to all these uses the experiences of the year command a favorable report, for the number and character of the visitors at these rooms indicates no falling off on account of the change of locality, while the comfort of relief from the confusion and noise of the old quarters more than offsets the slight inconvenience of its somewhat greater distance from the busier districts of the city. As regards its relation to our finances as a means of income, we must confess to a slight though not permanent sense of disappointment. So rapid has been the progress of the retail business of the city towards the West End, a fact encouraging in itself as to our future business prospects, that the large number of new stores erected and prepared upon Boylston Street have created a competition for the new business tending in that direction, which has so far distracted attention from our more quiet locality, standing a little more remote from the current of traffic. We have,

however, constant inquiries, and are at this moment engaged in negotiation with a possible tenant, of the best character for connection with such a building as ours.

The uses performed by the Union are well known in the church, and so little of change is experienced in the character or amount of business performed from year to year, as to call for but brief general remark.

With regard to the library, hitherto considered a most important use, we have to report a large falling off in the number of users and of books loaned, amounting to a reduction of about one half from former years. As the number of visitors to the rooms, of new comers as well as of members of the church, appears to be as large as ever, the reason for this decline must be sought elsewhere, and appears, no doubt, in the increase of book sales, and in the multiplication of new and cheap editions of all the standard works for which there is a constantly increasing demand.

A large edition of circulars calling attention to the rooms and their uses were distributed at the West End, and the result is encouraging, as a considerable number of visitors have been attracted thereby.

The circulation of the *New-Jerusalem Magazine* and the loss resulting from deficient receipts from subscribers, shows but little variation from the report of former years.

It will be noticed that the *Manual* of the Association is published at a loss of \$117.40, only 600 copies being subscribed for, of which 400 are taken by four societies. If this *Manual* is of real use to the church, means should be taken to make up this deficiency by subscriptions sufficient to pay the cost of publication.

Our printing office, of which we have reason to be justly proud on account of the quality of its work, which can be compared only with the best of the book presses of this city, is also a source of excellent profit to the Union. The amount of work which has been done during the year, exclusive of the Magazines, is \$4,819.29; against this, besides the ordinary weekly expenses, has been charged rent of rooms, 10 per cent. for depreciation of machinery and material, and 5 per cent. for interest on the capital employed; a profit remaining of \$349.94, has been credited to the Magazines, which would otherwise have shown just so much greater deficit. The work for which we have received payment at

current rates, has been done for the Boston, Roxbury, and Newton Societies, New-Church Club, Theological School, General Convention, Sabbath-School Association and Conference, Waltham School, Board of Missions of the General Convention, Rotch Trustees, and many others. The books issuing from our press during the past year have been *Wayside Poems*, by Rev. John Westall, and the *Professor's Letters*, by Theophilus Parsons, the latter published by Roberts Brothers, from plates prepared and owned by us. The *Children's Magazine* was discontinued at the close of the year 1891.

The appropriation asked for by the Missionary Board for the current year was	\$3,500 00
And the salary established for the General Pastor.....	1,000 00
A total estimate of.....	<u>\$4,500.00</u>
The Board has however found it necessary to expend in prosecution of its work the sum of	\$3,842.44
And the portion of the salary of the General Pastor falling within the current year was.....	880.55
A total for this branch of our work of	<u>\$4,722.99</u>
Toward this has been received from General and Special Contributions	\$3,543.28
Services of Mr. Stearns at Mansfield.....	200.00
And from income of special funds.....	168.05
Total.....	<u>3,911.33</u>
Leaving a deficiency here of.....	\$811.66

While we are much gratified in being able to report an increase from last year of \$787.62, in the amount contributed towards the payment of this expenditure for the Mission and Pastoral work of the Association, we are still bound to urge that the full amount of \$5,000 for support of these uses is a limit that could be easily reached, and is urgently needed in the present condition of the finances of the Union.

The Treasurer's report shows that our only direct income towards the maintenance of other uses during the year has been :

From profit on Book Sales.....	\$948.17
From Balance of Interest from Investments.....	325.28
Total	<u>\$1,273.45</u>

The small amount received from rental of rooms during the

year, namely, \$1,613.78, has been exceeded by the cost of maintaining the building to

The extent of	\$678.80
Add to this deficit that incurred for the New-Jerusalem Magazine....	542.60
For the Children's Magazine	204.01
For the Association Manual.....	117.40
For loss on Sale of the Jenkins Homestead at Scituate	602.43
Salaries and Expenses at Rooms.....	3,915.82
Journals of the Association	102.52
Assessment of General Convention	90.55
Excess of Expenditure for Missionary and Pastoral Work above Income.....	811.66
And we have a total charge against Income of	\$7,065.79
Less credit as above	1,273.45
Deficit for the year.....	\$5,792.34

or as may be stated in more general terms :

The whole Expenditure of the Union chargeable to Income for the year is.....	\$10,977.12
Income from all sources	5,184.78
Deficit as before stated	\$5,792.34
Against this may be estimated a surplus of Income remaining from former years of	744.10
And we are left with a present Deficit of Income amounting to	\$5,048.24

This deficiency though perhaps larger in amount than we had hoped, has been anticipated by us as the temporary result of the change of building and loss of tenants, but it indicates a need for economy in appropriations or large increase of income from all sources, until it can in some way be made up.

The profit received from the sale of the old building was.....	\$52,500.00
Of this amount there was expended in alterations and re- pairs of the new building	\$11,396.60
On Account Deficit in Income	5,792.34
	<u>\$17,188.94</u>
Balance.....	<u>\$35,311.06</u>

This balance increases the amount held by the Union for its own ac-
count to

Count to	39,874.37
Other funds held for its own uses amount to.....	67,533.97
And for special uses to	46,185.70
Total	<u>\$153,594.04</u>
Its debts amount to.....	43,000.00
	<u>\$196,594.04</u>

It holds property as follows :

Real Estate	\$92,500.00
Notes Receivable	70,300.00
Mortgages	23,500.00
Cash	244.72
Books, Accounts, Libraries, Plates, Printing Office Equip- ment	10,049.32
Total	<u>\$196,594.04</u>

The debt consists of a mortgage of \$40,000, which will fall due and be paid in September, and of a temporary loan of \$3,000, soon to be paid off.

The real estate is carried in the account at the price for which it was purchased, though it might have been charged with the sum expended for its improvement; but the more conservative course seems to us to be the best under the circumstances.

For the coming year ending Feb. 28, 1893, we should anticipate as our expenditures :

For Missionary Work	\$4,000.00
Salary of General Pastor	1,000.00
Salaries and Expenses at Rooms	4,000.00
Journals and Manual	200.00
General Convention	100.00
New-Jerusalem Magazine	600.00
Exigencies	100.00
Total	<u>\$10,000.00</u>
And may, with good fortune in letting our building, hope for an Income from Rents	\$4,500.00
From Interest	750.00
From Book Sales	750.00
Total	<u>6,000.00</u>
Leaving a deficit in any event of	<u>\$4,000.00</u>

which must be met by contributions for the Missionary and Pastoral work to at least that extent. This amount was nearly reached by the income so raised the present year, and by a little exertion might be increased to \$5,000, thus covering the entire sum needed for this work, which belongs to the present generation, leaving the Union to replace by degrees the deficiency of the present year; and we believe that we may reasonably and confidently call upon the church to do its full part towards sustaining the officers

of the Union in the somewhat arduous duty of providing the means for performing the uses which fall within the province of the Massachusetts Association of the New Church.

For the Standing Committee,

FRANCIS A. DEWSON, *President*.

REPORT OF THE COMMITTEE OF MINISTERS.

THE monthly meetings which have been held have been well attended and have been fruitful in producing carefully prepared papers for discussion and subsequent publication in the *Magazine*, in giving consideration to any matters of a confidential nature brought out by experiences of the Pastors, and in studying together subjects of vital interest. At every meeting a Bible study is read and freely commented upon. We have always a second and generally a third subject which has been assigned to a member or members to mature it for useful discussion. The most advanced students are generally invited to sit with us. We find the new room every way satisfactory, and greatly enjoy it.

Among the subjects considered are The Lord's Treatment of Zaccheus; The Proposed Series of Commentaries on the Books of the Word; The Origin of Man; The Proper Form of Service for Confirmation or Welcome to the Communion; The Divine Father and Son; The Best use of the Divine Names; The Lord's Acts in raising the Dead; The Promotion of Unity among our People; the Fall of Man; Daniel Preserved from the Lions; Providing for the Erection of Chapels where a Sufficient Number of People reside; The Meaning of the Lord being Born Celestial-Spiritual; The Meaning of the Account of Judah and Tamar; The Reasons why the Lord Sent out the Disciples Two and Two; and The Manner in which Ordinations may best be Conducted in the Association.

We desire to make our meetings as useful as possible, and would hold them more frequently if we could see how it would be possible to overcome the obstacles of other duties which some have and of long distances to travel which others have.

Since the last session of the Association the Rev. Samuel H. Worcester, whose name was then at the head of our list in the order of seniority has been called from this life. The Rev. M. J.

Callan and A. J. Cleare are now laboring in other Associations. The ministers of the Association are at present, including those ordained this day : —

General Pastor.

JOHN WORCESTER.

Pastors and Ministers.

JAMES REED.	HENRY E. GODDARD.
T. O. PAINE.	RICHARD WARD.
GEORGE F. STEARNS.	JULIAN K. SMYTH.
SAMUEL M. WARREN.	JACOB E. WERREN.
WILLARD H. HINKLEY.	HENRY C. HAY.
WILLIAM H. MAYHEW.	GARDNER I. WARD.
THEODORE F. WRIGHT.	GEORGE S. WHEELER.
STEPHEN JEPSON.	JOHN A. HAYES.
WARREN GODDARD.	CLARENCE LATHBURY.
HORACE W. WRIGHT.	CHRISTIAN H. FLEMMING.

Preaching under Authorization.

BENJAMIN WORCESTER.	FREDERIC M. BILLINGS.
ADDISON F. LYMAN.	LEWIS F. HITE.
JOHN W. SCHAFER.	THADDEUS W. HARRIS.

OFFICERS OF THE ASSOCIATION.

General Pastor. — Rev. John Worcester, Newtonville.

Secretary. — Rev. Theodore F. Wright, Cambridge.

Committee of Ministers. — Rev. Messrs. James Reed, T. O. Paine, John Worcester, George F. Stearns, S. M. Warren, W. H. Hinkley, W. H. Mayhew, T. F. Wright, Stephen Jepson, W. Goddard, H. W. Wright, H. E. Goddard, Richard Ward, J. K. Smyth, H. Clinton Hay, J. E. Werren, G. I. Ward, George S. Wheeler, John A. Hayes, and Clarence Lathbury.

Executive Committee. — The General Pastor, the Secretary, and Rev. Messrs. James Reed, T. O. Paine, S. M. Warren, W. H. Hinkley, H. Clinton Hay, H. E. Goddard, W. H. Mayhew, J. K. Smyth, J. E. Werren, George F. Stearns, George S. Wheeler, and G. I. Ward; and Messrs. Albert Mason, David L. Webster, F. A. Dewson, R. C. Kimball, Lucius Faxon, Wm. J. Cutler, Benjamin Pettee, Lewis G. Lowe, C. T. Dunham, George T. Hawley, John A. Thompson, and Samuel Darling.

Committee on Religious Education. — Rev. T. F. Wright, Rev. J. K. Smyth, Dr. J. T. Prince, Rev. Warren Goddard, and Mr. A. M. Knight.

Orphanage Board. — Rev. J. K. Smyth, Rev. J. E. Werren, Mrs. C. T. Dunham, Mrs. George M. Gibson, Mr. C. J. Roath, and Miss Sarah T. Bates.

OFFICERS OF THE UNION.

President. — Mr. Francis A. Dewson.

Vice-President. — Mr. Arthur Burnham.

Secretary. — Mr. Charles M. Reed.

Treasurer. — Mr. John A. Thompson.

Directors. — Messrs. George B. Davis, H. P. Chandler, Wm. J. Cutler, Albert Mason, George T. Hawley, R. C. Kimball, James R. Carter, Stanley B. Hildreth.

MISSIONARY BOARD.

Rev. Messrs. W. H. Hinkley, John Worcester, T. F. Wright, James Reed, and J. K. Smyth, on the part of the Association; Messrs. F. A. Dewson, Albert Mason, William J. Cutler, Lewis G. Lowe, and Charles M. Reed on the part of the Union.

TREASURER'S

Dr.	JOHN A. THOMPSON, TREASURER, <i>in account with</i>		
1881.			
April 1.	To Profit on Sale of Tremont Street Building ..		\$52,500.00
	Income for Missionary Work : —		
April 2.	Collection at Association Meeting \$121.29		
Oct. 8.	“ “ “ 68.26		
			\$189.55
	Contributions from Societies : —		
	Abington	23.19	
	Boston	1,352.29	
	Boston Highlands	235.00	
	Bridgewater	141.75	
	Brockton	308.00	
	Brookline	23.40	
	Fall River	22.76	
	Gloucester	45.00	
	Dorchester	27.00	
	Lynn	7.00	
	Manchester (German)	25.00	
	Mansfield	9.50	
	Newtonville	305.00	
	Pawtucket	10.00	
	Providence	52.25	
	Salem	22.00	
	Springfield	8.90	
	Waltham for 1890-91	63.60	
	Waltham for 1891-92	40.00	
	Yarmouth	22.00	
			2,743.64
	Special Contributions : —		
	Heirs of Joseph Pettee	50.00	
	Henry C. Thacher	100.00	
	Boston Sewing Society	179.56	
	J. A. Young	10.00	
	T. H. West	5.00	
	Mrs. T. H. West	5.00	
	Cambridge	35.85	
	Franklin	10.00	
	Manchester Reading Circle ...	42.00	
	Lowell “ “ ...	22.00	
	Lawrence “ “ ...	3.00	
	Haverhill “ “ ...	9.75	
	Worcester “ “ ...	1.00	
	Sundries	136.93	
			610.09
	<i>Amounts carried forward</i>		\$3,543.28 \$52,500.00

REPORT.

The Massachusetts New-Church Union.

Cr.

1892.

Feb. 29. By Cash paid for Missionary Work : —

Rev. G. F. Stearns, Salary..	\$1,000.00	
“ “ “ Expenses	156.77	
		\$1,156.77
Rev. J. A. Hayes, Salary....	900.00	
“ “ “ Expenses .	514.19	
		1,414.19
Rev. W. B. Hayden, for Services	10.00	
C. H. Flemming, “ “	10.00	
Rev. W. H. Hinkley, for services, visit- ing Rev. Stephen Jepson.....	15.00	
Rev. W. H. Hinkley, for Missionary Tour in August	64.21	
Work at Fitchburg	146.40	
“ “ Worcester	65.04	
“ “ Contoocook	30.00	
“ “ Woburn	49.50	
Appropriation for Springfield.....	294.00	
“ “ Salem	265.00	
“ “ Lynn	200.00	
“ “ Manchester (German)	50.00	
Books and Tracts for Missionary Work.	16.36	
Printing, Railroad Fares, and sundry Ex- penses	55.97	
		\$3,842.44
Salary of General Pastor, from April 13, 1891		880.55
Salary of E. A. Whiston, Agent.....	2,500.00	
“ “ Miss Lizzie Wyeth	650.00	
“ “ Francis W. Tufts	234.00	
		3,384.00
Cost of April Journal of Association..	75.72	
“ “ Oct. “ “ “	26.80	
		102.52
Assessment of General Convention, 1891-92		90.55
Insurance on Libraries and Furniture.....	30.00	
Binding Library Books	28.75	
Gas and Electric Light	28.33	
Stationery, Blank Books, etc.....	51.54	
Rent of Safe, Bay State Trust Co.....	7.50	
Ice	9.00	
Postage Stamps and Postal Cards.....	95.49	
Amounts carried forward.....	\$250.61	\$8,300.06

<i>Amounts brought forward</i>		\$3,543.28	\$52,500.00
Income of Special Funds :—			
England Fund.....	20.00		
J. G. Webster Fund	62.50		
Gardner Fund	85.55		
		168.05	3,711.33
Profit on Sale of Books			948.17
Amount received for Services of			
Mr. Stearns at Mansfield ...			200.00
Balance of Interest Account			325.28
			<u>\$57,684.78</u>

DR. NEW-JERUSALEM MAGAZINE.

1892.

Feb. 29. To Cost of Printing and Mailing, and Editorial Expenses,	\$1,471.59
	<u>\$1,471.59</u>

DR. CHILDREN'S NEW-CHURCH MAGAZINE.

1892.

Feb. 20. To cost of Printing and Mailing, and Editorial Expenses	
(nine months)	\$365.54
	<u>\$365.54</u>

<i>Amounts brought forward</i>	\$250.61	\$8,300.06
Advertising change of Location	57.85	
New Signs on Windows and at Door	69.65	
New Furniture, and Repairs on Furniture ..	32.23	
Printing Notices, etc.	19.75	
Telephone	29.61	
Glass in Doors of Rooms	33.00	
Fuel	8.82	
Sundry Expenses at Rooms	30.30	
		531.82
Taxes, Insurances, Water, Heating, Lighting, Advertising, and Care of Building	2,292.58	
Less Amount received for Rent	1,613.78	
		678.80
Cost of Alterations on Arlington-Street build- ing		11,396.60
Loss on Scituate Mortgage, assigned		602.43
Deficit on New-Jerusalem Magazine, charged off		542.60
Deficit on Children's Magazine, charged off .		204.01
Deficit on Association Manual, charged off. .		117.40
Balance, carried to Stock Account		35,311.06
		<u>\$57,684.78</u>

NEW-JERUSALEM MAGAZINE.

CR.

1892.

Feb. 29.	By Cash for Subscriptions and Bound Volumes	\$928.99
	Deficit charged to Profit and Loss	542.60
		<u>\$1,471.59</u>

CHILDREN'S NEW-CHURCH MAGAZINE.

CR.

1892.

Feb. 29.	By Cash for Subscriptions and Bound Volumes	\$161.53
	Deficit charged to Profit and Loss	204.01
		<u>\$365.54</u>

DR.

LIBRARY FUND.

1892.

Feb. 29.	To Cash for Books	\$31.08
	Balance	526.45
		<u>\$557.53</u>

DR.

SCITUATE SUNDAY-SCHOOL FUND.

1892.

Feb. 29.	To Balance	\$1,434.33
		<u>\$1,434.33</u>

DR.

SEARLE FUND FOR AGED MINISTERS.

1892.

Feb. 29.	To Balance	\$3,425.69
		<u>\$3,425.69</u>

LIBRARY FUND. CR.

1891.		
Mch. 1.	By Balance.....	\$518.22
1892.		
Feb. 29.	Cash for Duplicates sold.....	13.40
	Interest	25.91
		<u>\$557.53</u>
1892.		
Mch. 1.	By Balance	\$526.45

SCITUATE SUNDAY-SCHOOL FUND. CR.

1891.		
Mch. 1.	By Balance.....	\$1,384.33
1892.		
Feb. 29.	Interest.....	50.00
		<u>\$1,434.33</u>
1892.		
Mch. 1.	By Balance.....	\$1,434.33

SEARLE FUND FOR AGED MINISTERS. CR.

1891.		
Mch. 1.	By Balance.....	\$3,262.56
1892.		
Feb. 29.	Interest	163.13
		<u>\$3,425.69</u>
1892.		
Mch. 1.	By Balance	\$3,425.69

DR.

SUNDRY FUNDS.

1892.

Feb. 29. To Balance.....\$107,007.52

DR.

STOCK ACCOUNT.

1892.

Feb. 29. To Balance.....\$39,874.37\$39,874.37

1892.]

of the New-Jerusalem Church.

45

SUNDRY FUNDS.

CR.

1891.

Mch. 1.	By Balance	\$107,007.52
---------	------------------	--------------

1892.

Mch. 1.	By Jenkins Fund	\$30,385.88
	Thomas "	5,081.32
	Scituate "	5,000.00
	Charles Emerson Fund	200.00
	Sarah Searle "	742.44
	Nancy Hills "	5,736.86
	Moses Day "	500.00
	Richard Perkins Fund	10,000.00
	Clark Fund for Ministers	10,000.00
	Theological School Clark Fund	10,000.00
	Brockton Society Clark Fund	15,000.00
	Lyman Clark Fund	10,000.00
	G. K. England Fund	400.00
	J. G. Webster Fund	1,250.00
	Gardner Fund	1,711.02
	Frances R. Towne Fund	500.00
	Ellen Singleton Fund	500.00
		<u>\$107,007.52</u>

STOCK ACCOUNT.

CR.

1891.

Mch. 1.	By Balance	\$4,473.31
---------	------------------	------------

Aug. 31.	Stereotype Plates	90.00
----------	-------------------------	-------

1892.

Feb. 29.	Profit and Loss as per General Account	35,311.06
		<u>\$39,874.37</u>

1892.

Mch. 1.	By Balance	\$39,874.37
---------	------------------	-------------

CR.

FOR THE YEAR ENDING FEB. 29, 1892.

To Balance March 1, 1891..	\$41.98	By Children's Magazine	\$365.54
Children's Magazine....	161.53	New-Jerusalem Magazine	1,471.59
New-Jerusalem Magazine	928.99	Expense Account	4,989.44
Rent Account.....	1,613.78	Rent Account.....	2,292.58
Interest Account	2,470.12	Library Fund.....	31.08
Contributions	3,543.28	Missionary Work.....	3,842.44
Income of Missionary Funds	168.05	Arlington-Street Altera- tions	11,396.60
Ministerial Services....	200.00	Association Manual	212.65
Library Fund.....	13.40	Interest Account	2,144.84
Association Manual	95.25	Income Ministers' Relief Funds	575.00
Tremont-Street Building	102,500.00	Notes Payable	51,500.00
Mortgage Notes Receiv- able	2,600.00	Notes Receivable	45,000.00
Notes Payable	4,500.00	Printing-Office Equipment	416.13
Notes Receivable	5,770.10	Theo. School Clark Fund, Income Account	700.00
Income Ministers' Relief Funds	700.00	Brockton Society Clark Fund, Income Account	750.00
Theo. School Clark Fund, Income Account	700.00	Stereotype Plates.....	69.51
Brockton Society Clark Fund, Income Account	750.00	Mortgage Notes Receiv- able	2,500.00
Book Sales and Printing- Office Accounts	7,893.79	Furniture and Fixtures..	62.60
		Book Sales and Printing- Office Accounts	6,085.55
		Balance Feb. 29, 1892..	244.72
	\$134,650.27		\$134,650.27

DR.	TRIAL BALANCE.		CR.
Feb. 29, 1892.		Feb. 29, 1892.	
Mortgage Notes Receivable	\$23,500.00	Sundry Funds as above. . . .	\$107,007.52
Reference Library	1,850.00	Scituate S. S. Fund	1,434.33
Circulating Library	500.00	Searle Fund for Ministers . .	3,425.69
Furniture and Fixtures	862.60	Library Fund	526.45
Printing-Office Equipment . .	2,497.60	Mortgage Notes Payable . .	40,000.00
Cash	244.72	Income of Ministers' Relief	
Notes Receivable	40,300.00	Funds	1,325.68
Stereotype Plates	422.66	Notes Payable	3,000.00
Atchison Guarantee Notes . .	30,000.00	Stock Account	39,874.37
Arlington-Street Estate . . .	92,500.00		
Balance of Accounts due . . .	632.99		
Stock of Books on Sale	3,283.47		
	<u>\$196,594.04</u>		<u>\$196,594.04</u>

GEORGE B. DAVIS, *Treasurer pro tem.*

Examined and approved.

RUFUS C. KIMBALL, }
 GEORGE T. HAWLEY, } *Committee on Accounts.*

STATISTICS FOR THE YEAR ENDING APRIL 7, 1892.

NAME OF SOCIETY.	PASTOR, MINISTER, OR LEADER.	Members.	Average at Holy Supper.	Baptisms.	Confirmations.	Added to Membership.	Deaths or Removals.	Sunday-School Teachers.	Sunday-School Scholars.
Abington	J. E. Werren, Pastor	76	40	. . .	1	1	4	6	46
Boston	James Reed, Pastor	616	. . .	11	18	20	25	21	. . .
Boston Highlands	J. K. Smyth, Pastor	188	105	3	. . .	7	5	19	202
Bridgewater	G. S. Wheeler, Pastor	130	65	10	3	5	2	9	130
Brockton	H. E. Goddard, Pastor	112	. . .	8	2	2	1	15	203
Brookline	W. H. Hinkley, Pastor	58	. . .	1	. . .	. . .	2	6	50
Dorchester		20	12	2	. . .	. . .	. . .	. . .	. . .
East Bridgewater	T. O. Paine, Pastor	51	36	. . .	. . .	. . .	3	7	35
Fall River	C. Lathbury, Minister	49	21	3	2	2	1	7	55
Lancaster	G. I. Ward, Pastor	40	. . .	. . .	. . .	. . .	. . .	. . .	. . .
Lynn		23	. . .	. . .	. . .	. . .	. . .	. . .	. . .
Manchester		38	30	5	2	. . .	. . .	7	25
Mansfield	G. F. Stearns, Minister	27	12	11	. . .	. . .	2	. . .	23
Newtonville	John Worcester, Pastor	77	79	7	4	3	. . .	12	84
Pawtucket		. . .	. . .	. . .	. . .	. . .	. . .	. . .	. . .
Providence	H. C. Hay, Pastor	113	76	9	2	9	1	10	106
Salem		23	15	1	. . .	1	1	2	16
Springfield		34	. . .	. . .	. . .	. . .	1	2	29
Waltham	Benjamin Worcester, Leader	46	56	3	1	4	2	. . .	. . .
Yarmouth	W. H. Mayhew, Pastor	28	18	. . .	. . .	. . .	2	3	12

CONSTITUTION AND BY-LAWS.

CONSTITUTION.

1. THIS Association shall be called THE MASSACHUSETTS ASSOCIATION OF THE NEW-JERUSALEM CHURCH.

2. The Societies composing it are the Boston, Bridgewater, Abington, East Bridgewater, and North Bridgewater Societies, and any other Societies of the New-Jerusalem Church admitted by vote of the Association.

3. The acting members of its meetings shall be its Ministers, and Delegates duly chosen by the Societies.

4. The Ministers of the Association shall be the General Pastor, the Pastors and Ministers of the Associated Societies, and any other Ministers recognized as such by the General Convention of the New Jerusalem in the United States of America, who reside within the limits of the Association. Acting under the provisions of the Constitution of the General Convention, the Association directs that a candidate who is ordained into the ministry with its sanction, shall be authorized to lead in public worship, to preach the Word according to the heavenly doctrines, to administer the Sacraments of Baptism and the Holy Supper and the rite of Confirmation, and to consecrate marriages.

5. Each Society shall be entitled to three Delegates, and one additional Delegate for every twenty-five members, until the number of members exceeds one hundred; beyond which number, fifty additional members shall be required to confer an additional Delegate.

6. All members of the New Church residing within the bounds of the Association may be present at, and take part in, the deliberations of the meetings; and may be appointed on Committees and charged with other duties by the Association.

7. The Officers of the Association shall be a General Pastor and a Secretary, together with a Committee of Ministers, an Executive Committee, a Missionary Board, and a Committee on Religious Education.

8. The General Pastor shall hold his office by a tenure similar

to that of the Pastor of a Society. He shall have a general supervision over the affairs of the Association, shall preside at meetings of the Association, and shall have authority to call special meetings thereof, to alter the time and place of holding meetings, and to convene the Committee of Ministers and the Executive Committee at his discretion.

9. The duties of the Secretary shall be those usually pertaining to that office.

10. The Committee of Ministers shall consist of all the Ministers of the Association.

11. The Executive Committee shall consist of the General Pastor and the Secretary, and of twelve Ministers and twelve Laymen to be elected annually. It shall act, in conjunction with the General Pastor, on all matters relating to the ordination of Ministers, the authorization of preachers when the General Pastor has not sole jurisdiction under the rules of the Convention, and on the application of Societies for institution and for their admission into the Association. This Committee shall act with the authority of the Association, and have a general superintendence of its affairs, in the interim of its meetings. It shall prepare business for the action of the Association, and shall hold meetings by previous appointment, or at the call of the General Pastor, or at the call of any five members of the Committee. Seven members shall constitute a quorum.

12. The General Pastor, and four other persons, to be appointed annually by the Executive Committee, shall, with five other persons, to be appointed by the Standing Committee of the Massachusetts New-Church Union, together constitute the Missionary Board of the Association and Union. This Board shall have the entire charge and control of all the missionary and colportage work, and the appointment and direction of the persons by whom it is performed; but the compensation of such agents shall be fixed by the Standing Committee of the Union.

13. The Committee on Religious Education shall consist of five members, who shall be elected annually; and it shall be their duty to consider and report from time to time upon subjects connected with religious education.

BY-LAWS.

1. THIS Association shall meet semi-annually in April and October.

2. The Order of Proceedings at meetings of the Association shall be:—

1. Divine Worship.
2. Collection for the Massachusetts New-Church Union.
3. Calling the Roll.
4. Reports of Societies (in April).
5. Election of Officers (in October).
6. Report of General Pastor.
7. Report of Missionary Board.
8. Report of Executive Committee.
9. Report of Massachusetts New-Church Union.
10. Report of Committee of Ministers.
11. Report of Committee on Religious Education.
12. Reports of Special Committees.
13. Unfinished Business.
14. New Business.

3. All Reports of Committees shall be in writing, and shall be signed by the Chairman or a majority of the Committee.

4. All resolutions shall be in writing; and any motion shall be reduced to writing, and presented to the Chair, if desired.

5. At the close of each meeting, the Journal of its proceedings shall be read.

6. The Journal of each meeting, together with such Reports and other documents as the meeting may direct, shall be printed by the Secretary in such manner as the Association shall from time to time direct; but when a document is abridged for the purpose of publication, the Secretary shall preserve a copy of the original.

7. Each Society shall report to the April meeting of the Association, its statistics for the year, together with such other information as ought to be laid before the Association.

8. The Executive Committee shall elect the delegates to represent this Association in the General Convention, and the delegates thus selected shall be authorized to fill any vacancies which may exist in their number.

9. The Committee of Ministers shall annually revise the list of ministers, and report the same to the Association.

10. When the application of a Society for admission into this Association is granted, if delegates from the Society be present, they shall be received by the Presiding Officer in a manner similar to that in which he would receive members into a Society.

11. In case any question arises as to the respective duties or jurisdiction of the Association and Union, a convention shall be called upon the request of either body, to consist of the Standing Committee of the Union, and the Executive Committee of the Association; and the action of such convention shall be considered final, until annulled or modified by the Association or the Union.

LIST OF SOCIETIES.

BOSTON	organized Aug. 15, 1818.
BRIDGEWATER	May 29, 1833.
ABINGTON	Feb. 25, 1835.
EAST BRIDGEWATER	Aug. 2, 1838.
BROCKTON	Sept. 12, 1838.
PROVIDENCE, R. I.	Oct. 15, 1839.
YARMOUTH	Sept. 20, 1843.
PAWTUCKET, R. I.	Apr. 4, 1844.
MANSFIELD	Nov. 19, 1846.
SPRINGFIELD	Mch. 27, 1853.
FALL RIVER	Nov. 12, 1854.
BROOKLINE	Apr. 29, 1857.
CONTOOCOOK, N. H.	May 24, 1857.
SALEM	Jan. 25, 1863.
NEWTONVILLE	Apr. 11, 1869.
WALTHAM	July 4, 1869.
BOSTON HIGHLANDS	Dec. 12, 1870.
GLOUCESTER	May 11, 1871.
LANCASTER	Oct. 10, 1875.
MANCHESTER, N. H.	Sept. 4, 1881.
DORCHESTER	Apr. 17, 1887.
LYNN	Oct. 6, 1889.

Works of Emanuel Swedenborg

Arcana Coelestia: The Heavenly Mysteries contained in the Holy Scriptures. American 8vo. Edition. 10 vols. 60 cents each; postage, 18 cents each.

English 8vo. Edition. 12 vols., \$20. Any volume separately, \$1.75.

Index to the Arcana Coelestia, \$1.50.

Heaven and Hell. American 8vo. Edition. 50 cents; postage, 18 cents.

American 24mo. Edition. Cloth, 25 cents; postage, 5 cents. Paper, 15 cents. 12mo. Boards, 50 cents. Cloth, \$1.50.

English 8vo. Edition. Cloth, \$1.50. Full morocco, \$6.00. 16mo. Limp cloth, 40 cents. Half morocco, with portrait, \$2.00. 24mo. Cloth, 75 cents.

The Last Judgment. American 8vo. Edition. Paper, 10 cents.

American 8vo. Edition. With the Continuation concerning the Spiritual World. Paper, 10 cents.

English 8vo. Edition. Cloth, 75 cents. 24mo. Cloth, 30 cents.

The White Horse, mentioned in the Revelation. American 12mo. Edition. Paper, 10 cents.

English 12mo. Edition. Limp cloth, 40 cents.

The Earths in the Universe. With an account of their inhabitants.

American 8vo. Edition. Limp cloth, 60 cents; paper, 15 cents.

English 8vo. Edition. Cloth, 75 cents. 24mo. Cloth, 50 cents.

The New Jerusalem and Its Heavenly Doctrine. American 24mo. Edition. Cloth, 25 cents; limp cloth, 10 cents.

English 8vo. Edition. Cloth, \$1.00. 24mo. With the "Doctrine of Charity" in the same volume. 40 cents.

The Doctrine of the New Jerusalem Concerning the Lord.

American 12mo. Edition. Cloth, 50 cents. Rotch Edition, 12mo. Paper, 25 cents. Convention Edition, 12mo. Paper, 7 cents. 24mo. Limp

cloth, 10 cents.

The Doctrine of the New Jerusalem Respecting the Sacred Scripture. American 8vo. Edition. Paper, 10 cents. Rotch Edition,

12mo. Paper, 25 cents. Convention Edition, 12mo. Paper, 7 cents. 24mo. Cloth, 50 cents; limp cloth, 10 cents.

The Doctrine of the New Jerusalem Respecting Faith. American 12mo. Rotch Edition. Paper, 15 cents. Convention Edition, 12mo. Paper, 7 cents. 24mo. Limp cloth, 10 cents.

The Doctrine of Life for the New Jerusalem. American 8vo. Edition. Paper, 6 cents. Rotch Edition, 12mo. Paper, 20 cents. Con-

vention Edition, 12mo. Paper, 7 cents. 24mo. Cloth, 50 cents. 24mo. Limp cloth, 10 cents.

The four preceding works may be had in one volume under the title:—

The Four Leading Doctrines of the New Church. American 8vo. Edition. Cloth, 50 cents; postage, 10 cents. Rotch Edition, 12mo.

Cloth, \$1.50. Convention Edition, 12mo. Cloth, 40 cents. 32mo.

English 8vo. Edition. Cloth, \$1.25.

Angelic Wisdom Concerning the Divine Love and the Divine Wisdom. American 8vo. Edition. Cloth, 50 cents ; postage, 10 cents.

12mo. Edition. Cloth, \$1.50. 24mo., Paper, 15 cts. ; Cloth, 40 cts.

English 8vo. Edition. Cloth, \$1.00. 16mo. Cloth, 75 cents.

Angelic Wisdom Concerning the Divine Providence. American 8vo. Edition. Cloth, 50 cents ; postage, 11 cents. Rotch Edition, 12mo. Cloth, \$1.50. Rotch Edition, 12mo. Half calf, \$2.25. Convention Edition, 12mo. Cloth, 50 cents. 24mo. Cloth, 25 cents ; postage, 5 cents. Paper, 10 cents ; postage, 4 cents.

English 8vo. Edition. Cloth, \$1.25. 24mo. Cloth, 50 cents.

The Apocalypse Revealed, in which are disclosed the arcana therein foretold. American 8vo. Edition. 2 vols. Cloth, 60 cents each ; postage, 15 cents each. 8vo. 1 vol. Cloth, 90 cents ; postage, 26 cents. Rotch Edition, 12mo. 3 vols. Cloth, \$3.75. Rotch Edition, 12mo. 3 vols. Half calf, \$6.50.

English 8vo. Edition. 2 vols. Cloth, \$3.00.

Conjugal Love. American 8vo. Edition. Cloth, 60 cents ; postage, 15 cents.

English 8vo. Edition. Cloth, \$1.50. Full morocco, \$6.00.

A Brief Exposition of the Doctrines of the New Church. American 8vo. Edition. Paper, 10 cents.

English 24mo. Edition. Cloth, 50 cents.

The Intercourse Between the Soul and the Body. American 8vo. Edition. Paper, 5 cents. 12mo. Paper, 5 cents.

English 16mo. Edition. Cloth, 30 ; paper, 20 cents.

The True Christian Religion ; or, The Universal Theology of the New Church. American 8vo. Edition, \$1.00 ; postage, 28 cents. Rotch Edition, 12mo. 3 vols. Cloth, \$3.75 ; half calf, \$6.50.

English 8vo. Edition. Cloth, \$2.25.

Miscellaneous Theological Works, containing, of the works named above, The New Jerusalem and its Heavenly Doctrine ; Brief Exposition ; The Intercourse Between the Soul and the Body ; The White Horse ; The Earths in the Universe ; The Last Judgment, with Continuation. American 8vo. Edition. Cloth, 60 cents ; postage, 16 cents.

POSTHUMOUS WORKS.

Canons ; or, The Entire Theology of the New Church. English 8vo. Edition. Paper, 25 cents.

The Coronis ; or, Appendix to "The True Christian Religion." English 8vo. Edition. Paper, 30 cents.

The Apocalypse Explained according to the Spiritual Sense. English 8vo. Edition. 6 vols. Cloth, \$10. Any volume separately, \$1.75.

A Summary Exposition of the Internal Sense of the Prophets and Psalms. English 8vo. edition, paper, 40 cents.

English 16mo. Edition. Cloth, 50 cents.

On the Athanasian Creed, and Subjects connected with It. (Extracted from the Apocalypse Explained.) American 12mo. Edition. Cloth, 30 cents ; paper, 20 cents.

English 8vo. Edition. Cloth, \$1.00. 24mo. Cloth, 50 cents ; paper, 20 cts.

The Doctrine of Charity. American 24mo. Edition. Limp cloth, 10 cts.

Posthumous Tracts, Translated from the Latin, by J. J. G. Wilkinson. English 8vo. Cloth, \$1.00. American 8vo. Paper, 25 cents.

PRICE LIST OF SWEDENBORG'S WORKS,

And of some of the Collateral Writings of the New Church,

FOR SALE AT THE

MASSACHUSETTS NEW-CHURCH UNION,

16 ARLINGTON STREET, BOSTON.

SPECIAL ANNOUNCEMENTS.

The Supremacy of Holy Scripture, and other papers.

Jonathan Robinson. pp. 70. Paper. 20 cents.

Heaven and its Wonders and Hell.

From things heard and seen. Emanuel Swedenborg. Ninth edition. pp. 466. \$1.25.

The Writings and their Relation to the Word.

Rev. R. L. Tafel, A. M., Ph D. pp. 57. Paper. 15 cents.

**Songs, Hymns, and Carols, for the Use of Sunday Schools.
Part III.**

pp. 36. Paper covers. 10 cents. 100 copies \$6.00; 50 copies \$3.50; 25 copies \$2.00.

The African and the True Christian Religion his Magna Charta.

A Study in the Writings of Emanuel Swedenborg. James John Garth Wilkinson. pp. 245. \$2.50.

Spiritual Law in the Natural World.

A Divine philosophy, applied to the solution of profound problems of the natural and spiritual worlds. Edmund Swift, Sen. pp. 185. \$1.25.

The Swedenborg Concordance has now completed 48 parts, and will hereafter be issued monthly. We take subscriptions at \$2.00 per dozen parts. Two volumes are complete, comprising the first 39 parts. These we sell bound in half morocco at \$5.00 per volume, or will take subscribers' parts and bind them for \$1.50 per vol.

The Juvenile Magazine.

Manchester, Eng. Issued monthly. Price, including postage, 50 cents per annum. Two copies to one address 85 cents per annum. We have a few specimen copies which we will send free on application.

New-Church Almanac and Year Book for 1892.

London. 5 cents.

Holy Names: As Interpretations of the Story of the Manger and the Cross.

Rev. Julian K. Smyth. pp. 203. Cloth, \$1.00. White and gilt. \$1.25.

A Cloud of Independent Witnesses to the Truth, Value, Need, and Spiritual Helpfulness of Swedenborg's Teachings.

B. F. Barrett. pp. 318. \$1.00.

Swedenborg's Service to Philosophy.

S. C. Eby. pp. 48. Paper, 25 cents.

The Natural History of Man, and the Rise and Progress of Philosophy.

Alexander Kinmont, A. M. pp. 335. \$1.50.

Wayside Poems.

Rev. John Westall. Square 12mo. pp. 200. Olive Cloth, \$1.00. White and Gilt, \$1.25. Handsomely bound. A beautiful gift book.

Religion in Childhood: In Home and Kindergarten.

Rev. L. P. Mercer. pp. 32. White paper cover. With illustration. 30 cents.

Playing Santa Claus, and other Christmas Tales,

By Mrs. S. P. Doughy, which has been out of print for some time, can now be obtained of us. Price, 50 cents.

The Spiritual Significance of Gospel Differences.

Mary B. Horton. Quarto. Cloth. pp. 156. \$2.00.

The Spiritual Diary of Emanuel Swedenborg.

Translated by George Bush. Part II. Vol. II. 12mo. pp. 330. Paper covers. 30 cts.

Definite Theology.

Rev. Joseph Deans. 16mo. pp. 110. 50 cts.

The New Political Economy:

The social teaching of Thomas Carlyle, John Ruskin, and Henry George. With observations on Joseph Mazzini. Henry Rose. pp. 152. Cloth. 75 cents.

Socialism and Reform in the Light of the New Church.

Rev. R. L. Tafel. pp. 142. Cloth. 40 cents.

The Professor's Letters.

Theophilus Parsons. With portrait. pp. 215. Cloth. \$1.00.

The Symbolic Character of the Sacred Scriptures.

Rev. Abiel Silver. pp. 286. Sixth edition. \$1.00.

Power Through Repose.

Annie Payson Call. pp. 169. Cloth. \$1.00.

Lectures on Genesis and Exodus.

John Worcester. pp. 183. Cloth. 75 cents.

A Mystery of New Orleans: Solved by New Methods.

Wm. H. Holcombe, M. D. pp. 332. \$1.00.

Photographs from an original portrait of Swedenborg.

9 by 12 inches, mounted, \$1.25 — 10 by 23 inches, unmounted, \$2.00. *These are sold for the benefit of Prof. Scocia's work in Italy.*

The Multitude of the Heavenly Host.

Rev. L. P. Mercer. A monograph on the angels. Bound in white. 50 cents.

Scenes from the Life of Jesus.

Twenty-eight photographs, $6\frac{1}{4} \times 4\frac{5}{8}$ inches, from the pictures by Henri Hofmann, mounted on dark cards, in a neat box, with accompanying pamphlet. \$7.00. Single Prints, 25 cts.

Mottoes and Recitations for Christmas Festivals.

Mrs. L. M. Morehead. pp. 23. White paper. 75 cts.

Descriptions of the Spiritual World.

For use with children. From the Writings of Emanuel Swedenborg, with Introductory Talks and Explanatory Notes. pp. 288. Cloth. 50 cents.

The Influence of Fear in Disease.

Dr. Wm. H. Holcombe. Paper. 10 cents.

A Journey in Palestine.

Rev. John Worcester. pp. 119, with a map. Cloth. 25 cents.

Index to Swedenborg's Arcana Coelestia, or Heavenly Mysteries, contained in the Sacred Scriptures.

2 vols. Compiled by E. Rich. *Very rare.* \$15.00.

Truths that I have Treasured, or Studies of Health on a Psychic Basis.

Susan Wood Burnham. pp. 88. Paper. 30 cents.

New Views of Heaven.

Six Lectures on the Inhabitants, Phenomena, and Order of the World to come. Rev. Robert R. Rodgers. Cloth. pp. 151. 40 cents.

The Church and the World.

Rev. Joseph Deans. pp. 90. 50 cents.

The Secret of the Bible:

Setting forth the Divine Law which by the Scripture was written and which stamps it as the genuine Word of God. Rev. John Doughty. pp. 281. 50 cents.

Angelic Wisdom concerning the Divine Love and the Divine Wisdom.

Emanuel Swedenborg. pp. 375. Paper. 15 cents. Cloth, 40 cents.

Deliciae Sapientiae de Amore Conjugiali.

Swedenborg. pp. 410, xxiii. Half leather. \$2.50.

The Soul is Form and doth the Body make. The Heart and the Lungs. The Will and the Understanding.

Chapters in Psychology. J. J. G. Wilkinson. pp. 317. Cloth. \$2.00.

Brief Sketch of the Life, Character, and Religious Opinions of Charles Augustus Tulk.

Mary C. Hume. pp. 77. Cloth. 40 cents.

The Law and the Gospel in their Relation to Health of Mind and Body.

Lydia Fuller Dickinson. pp. 67. Paper. 20 cents.

A Cabinet Photograph of Prof. Seccia and his Wife. 50 cts.**Reduced Prices on Rev. Mr. Mercer's Books.**

Swedenborg's Doctrine of Correspondences. A key to the Intercourse between the Soul and the Body. pp. 190. Flexible Cloth. \$1.00.

The New Birth. With a Chapter on Mind Cure. pp. 127. Flexible Cloth, 50 cents.

Both the above works sent to one address for \$1.00.

Our Heavenward Journey.

Rev. R. L. Tatel, A. M., Ph. D. Cloth. pp. 125. 75 cents.

The New Metaphysics; or, the Law of End, Cause, and Effect.

With other Essays. Frank Sewall. Cloth. pp. 208. \$1.25.

The Heart, its tendency to evil, with hints for its purification.

Illustrated with six plates; to which is added a discourse on Human Responsibility. Rev. David Geo. Goyder. 6th edition. pp. 74. 75 cents.

The Two Christianities: Old and New.

Rev. James F. Buss. pp. 107. Cloth. 40 cents.

The Growth of the New Church.

Rev. C. Griffiths. pp. 88. Cloth. 20 cents.

Cheap Pamphlet Editions of the Four Doctrines,The Doctrine of the Lord,
The Doctrine of the Sacred Scripture,The Doctrine of Faith,
The Doctrine of Life.**7 CENTS EACH.****CORRESPONDENCE-SCHOOL NOTES.**

Prepared by the Rev. John Worcester.

Notes to Divine Providence. 31 pages. 15 cents.

Notes to Divine Love and Wisdom. 36 pages. 15 cents.

Notes to Heaven and Hell. 52 pages. 25 cents.

Notes to True Christian Religion. 136 pages. 30 cents.

Notes to Apocalypse Revealed. 103 pages. 30 cents.

** The prices given include postage unless the amount necessary for postage be stated.

NEW-CHURCH BOOKS.

*** The prices given include postage unless the amount necessary for postage be stated.*

- Condensed Thoughts about Christian Science. Dr. William H. Holcombe. pp. 53. 25 cents.
 Character : Its Elements and Development. By a Bible Student. \$1.50.
 An excellent Cabinet Photograph of George James Webb. 50 cents.
 The Word of the Lord. Containing only those books which Swedenborg names as having the internal sense. Cloth, two sizes, \$1.50 and \$2.00.
 The New Church in its Relation to Other Organizations. The three papers printed in the December (1887) number of the "New-Jerusalem Magazine," with the remarks of Rev. John Worcester, issued in pamphlet form. Price 10 cents.
 Man and Woman, Equal but Unlike. By James Reed. PRICE REDUCED to 50 cents.
 Life Eternal. Treating on Resurrection and Life in the Light of the Lord's Example and of the Holy Word. Theodore F. Wright. 75 cents.
 Footprints of the Saviour. Devotional Studies in the Life and Nature of our Lord. Rev. J. K. Smyth. Cloth, \$1.00; white and gold, in box, \$1.25.
 The Pillow of Stones. Frank Sewall. \$1.00.
 The Hem of His Garment. Frank Sewall. \$1.00.
 The New-Churchman's Prayer Book and Hymnal. Frank Sewall. \$1.50.
 The Brain : Considered Anatomically, Physiologically, and Philosophically. Emanuel Swedenborg. Edited, translated, and annotated by R. L. Tafel, A.M., Ph. D. Vol. II. The Pituitary Gland, The Cerebellum, and The Medulla Oblongata. pp. 645. \$7.00.
 The Key to Life: Its Facts and Difficulties. Lectures by the Rev. Thomas Child. pp. 189. 75 cents.
 The Intercourse of the Soul and the Body. From the Latin of Emanuel Swedenborg. New edition, with the sub-divisions of the longer paragraphs made in Potts's Concordance, indicated on the margins of the pages. Cloth, 40 cents; Paper, 20 cents.
 The Divine Word Opened. Sermons by the Rev. Jonathan Bayley, A. M., Ph.D. Memorial Edition. With a photograph of the author. \$1.00.
 Gems of Heavenly Wisdom from the Writings of Swedenborg. Selected by J. Stuart Bogg. \$1.50. Gilt edges, \$2.00.
 Correspondences of the Bible. The Animals. By John Worcester. New edition. \$1.00.
 The True and the False Theory of Evolution. Rev. Chauncey Giles. Cloth, 50 cents. Paper 15 cents.
 A Summary Exposition of the Internal Sense of the Prophetic Books of the Word of the Old Testament, and also of the Psalms of David. Emanuel Swedenborg. A new edition. Cloth. 40 cents.
 The Spiritual Diary of Emanuel Swedenborg : Being the record during twenty years of his supernatural experience. Translated by Professor George Bush, M. A., and the Rev. John H. Smithson. In 5 vols. 4 vols. now ready, each \$2.50. Postage, 16 cents.
 Revelation, Mythology, Correspondences. James John Garth Wilkinson. \$2.50.
 A New and Excellent Cabinet Photograph of Rev. James Reed. 50 cents.
 Swedenborg and the New Church. James Reed. Cloth, 50 cents.
 The New-Church Birthday Book. A passage from the Word, a quotation from Swedenborg, and a verse of poetry for each day in the year, with blank pages interleaved. \$1.00. With gilt edges, \$1.25.
 Spiritual Reflections for Every Day in the Year, with Morning and Evening Prayers. By the Revs. Thomas and David G. Goyder. 3 vols. Cloth. Gilt top. Price reduced from \$3.75 to \$2.00.
 Dictionary of Correspondences, Representatives, and Significatives, derived from the Word of

- the Lord, extracted from the Writings of Emanuel Swedenborg. Ninth edition. Superior in paper, press-work, and binding to any previous edition. Price reduced from \$2 to \$1.25.
- The Bible : Its True Character and Spiritual Meaning. Rev. L. P. Mercer. Paper covers. 20 cents.
- Five Sermons on Interior Spiritual Living. Charles H. Mann. Paper covers. 15 cents.
- The Magnificent Scenes in the Book of Revelation. Rev. J. Bayley. \$1.00.
- The Divine Wisdom of the Word of God, as Seen in the Spiritual Sense of the Histories of Samuel, Saul, David, Solomon, and Daniel. Rev. J. Bayley. \$2.00.
- From Egypt to Canaan : the Progress of Man from the Unregenerate to the Regenerate State. Rev. J. Bayley. \$2.00.
- Swedenborg Verified by the Progress of the Past Hundred Years. Rev. J. Bayley. 75 cents.
- Christian Instruction for Young People. Rev. J. Bayley. Cloth, 50 cents. Paper, 25 cents.
- Great Truths on Great Subjects. Rev. J. Bayley. 30 cents.
- The Life and Mission of Emanuel Swedenborg. Benjamin Worcester. \$2.00.
- Regeneration. Edmund H. Sears. \$1.25.
- Foregleams and Foreshadows of Immortality. Edmund H. Sears. \$1.00.
- The Fourth Gospel, the Heart of Christ. Edmund H. Sears. \$1.50.
- Emanuel Swedenborg. The Man and his Works. Edmund Swift, Jr. \$1.00.
- Manual of the Doctrines of the New Church, compiled from the Writings of Swedenborg. Edmund Swift, Jr. 30 cents.
- The Wedding Guests ; or, the Happiness of Life. A Novel. Mrs. Mary C. Hume-Rothery. \$1.25.
- Life : Its Nature, Varieties, and Phenomena. Leo H. Grindon. \$2.25.
- Figurative Language : Its Origin and Construction. Leo H. Grindon. \$1.25.
- The Little Things of Nature, considered especially in relation to the Divine Benevolence, and particularly illustrated from the phenomena of plant-life. Leo H. Grindon. 75 cents.
- Emblems : A Bird's-eye View of the Harmonies of Nature with Mankind. Leo H. Grindon. 60c.
- Lectures on the New Dispensation : Designed to unfold and elucidate the Leading Doctrines of the New Church. B. F. Barrett. 60 cents.
- Missionary Addresses. Rev. O. L. Barler. Paper. 10 cents.
- The Greater Origins and Issues of Life and Death. J. J. G. Wilkinson. 496 pages. \$3.50.
- Facts and Mysteries of Spiritism : Learned by a Seven Years' Experience and Investigation. With a Sequel. Joseph Hartman. \$1.50.
- The Issues of Modern Thought. Lectures. Rev. R. L. Tafel, A.M., Ph.D. pp. 179. Cloth. \$1.
- De Cultu et Amore Dei. Swedenborg. A new edition of the Latin. Thomas Murray Gorman. pp. 223. Cloth. \$2.75.
- The Golden City. B. F. Barrett. 50 cents.
- Letters on the Future Life. B. F. Barrett. 50 cents.
- Swedenborg and Channing : Showing the many and remarkable agreements in the beliefs and teachings of these writers. B. F. Barrett. \$1.00.
- The New View of Hell : Showing its Nature, Whereabouts, Duration, and how to escape it. B. F. Barrett. 50 cents.
- Letters on the Divine Trinity. B. F. Barrett. 50 cents.
- Deus Homo : God-Man. Theophilus Parsons. \$2.50.
- A Cabinet Photograph of the Rev. T. B. Hayward, whose Autobiographical Sketch is in the Oct. number of the "New-Jerusalem Magazine," will be sent postpaid on receipt of 25 cts.
- An excellent Cabinet Photograph of the late Rev. Dr. Bayley. 75 cents, postpaid.
- The Wreath and the Ring. A New Book by James Spilling, author of "The Evening and the Morning," "Amid the Corn," etc. Beautiful binding, gilt edges. \$1.25.
- Steel Engraving of Swedenborg, by Edwin Roffe, from the picture in the possession of Dr. J. J. G. Wilkinson. \$3.00.
- Moral Instruction and Influence of the Sabbath-school. Rev. H. C. Hay. 5 cents.
- Amid the Corn. I. The Christmas Party. By the author of "The Evening and Morning." Paper. 10 cents.
- Emanuel Swedenborg. A Biographical Sketch. J. J. G. Wilkinson. Second Edition. Cloth. 75c.
- Observations on the Growth of the Mind. Sampson Reed. New Edition, with a portrait of the author ; and a Biographical Preface by James Reed. \$1.00.
- The Second Coming of the Lord : Its Causes, Signs, and Effects. Rev. Chauncey Giles. \$1.25.

- The Psalm of the Good Shepherd. Psalm xxiii. spiritually explained. Beautifully printed. An elegant gift-book. Cloth. 60 cents.
- Perfect Prayer. How Offered: How Answered. Rev. Chauncey Giles. 50 cents.
- Lectures on the Incarnation, Atonement, and Mediation of the Lord Jesus Christ. Rev. C. Giles. Cloth, 50 cents. Paper, 40 cents. Boards, 20 cents.
- The Mystery of Life, and other papers. Theophilus Parsons. \$1.25.
- Heavenly Blessedness: What it is, and how Attained. Rev. C. Giles. \$1.25.
- Episcopalianism. B. F. Barrett. 25 cents.
- The Question: "What are the Doctrines of the New Church?" Answered. B. F. Barrett. Boards. 15 cents.
- Heaven Revealed. Being a popular presentation of Swedenborg's disclosures about Heaven, with the concurrent testimony of a few competent and reliable witnesses. B. F. Barrett. 75c.
- The Science of Correspondences Elucidated. The Key to the Heavenly and true meaning of the Sacred Scriptures. Rev. Edward Madeley. Revised and greatly enlarged by B. F. Barrett. \$1.50.
- The Child's Life and Regeneration. John T. Prince. pp. 19. Paper. 5 cents.
- Out of the Shadow. pp. 167. Cloth. 75 cents.
- The Spiritual World. Twelve Discourses. Rev. W. A. Presland. Cloth. 75 cents.
- Scripture Paradoxes: Their True Explanation. Rev. J. Bayley. \$1.00.
- New Truths for a New Age. Rev. John Presland, of London. 50 cents.
- Dangers of Modern Spiritualism. Rev. W. B. Hayden. 50 cents.
- Amid the Corn. 3 Parts. Each 75 cents. The 3 Parts in 1 Vol. \$1.50.
- The Elements of Character. Mary G. Chandler (Ware). Seventh edition. pp. 234. \$1.00.
- Thoughts in my Garden. Mary G. Ware. Fourth edition. pp. 268. \$1.00.
- Death and Life. Mary G. Ware. Third edition. pp. 168. 75 cents.
- The Divine Law of the Ten Commandments Explained, according to both its Literal and Spiritual Sense, in a Series of Sermons; intended to show that they include the Chief Essentials of the True Christian Religion. To which are added Sermons on the Lord's Discourse with the Rich Man, whom He referred to the Commandments of the Decalogue; and on His Subsequent Discourse with the Disciples. Rev. S. Noble. pp. 446. \$1.25.
- The Glorification of the Lord's Humanity; and the Nature of His Resurrection Body. Rev. Samuel Noble and Others. pp. 226. \$1.75.
- The Plenary Inspiration of the Scriptures asserted, and the Principles of their Composition investigated, with a View to the refutation of all Objections to their Divinity. Six Lectures, with an Appendix. Rev. S. Noble. 4th Edition. pp. 415. \$1.25.

FOREIGN NEW-CHURCH BOOKS.

We have Swedenborg's Works and many collateral books in Latin, French, German, and Italian. Price Lists sent on application.

MANUALS OF RELIGIOUS INSTRUCTION.

Prepared for the American New-Church Sabbath-School Association.

- Doctrinal Series Nos. 1 and 2. Catechism and Question Book. Cloth. 40 cents.
- No. 1. The Catechism. Paper. 5 cents.
- No. 2. Questions on the Faith of the New Church, the Ten Commandments, and the Lord's Prayer. Paper. 10 cents.
- Doctrinal Series No. 3. Descriptions of the Spiritual World. For use with children. From the writings of Emanuel Swedenborg. With introductory talks and explanatory notes. Cloth. 50 cents.
- Bible Series No. 1. Bible Stories for Youngest Classes. Cloth. 50 cents.
- Bible Series No. 2. The Gospel Story. For Children from 8 to 12 Years of Age. 50 cts.
- Bible Series No. 3. Our Heavenly Father's Book. A Compilation of Facts about the Bible. Rev. William B. Hayden. Cloth. 50 cents.
- Bible Series No. 4. Our Heavenly Father's Book. Part II. New Testament. Cloth. 50 cents.

The following Works at Greatly Reduced Prices.

	Former Price.	Present Price.
Swedenborg and Modern Biblical Criticism. Rev. Edwin Gould.....	\$1.00	\$0.50
Science and Revelation. Wm. B. Hayden	.50	.30
Illustrations of Scripture for the Children of the New Church	.50	.30
The Divine Word Opened. Rev. J. Bayley. Best English edition	3.00	2.00
Catechism on the Lord's Prayer. John P. Perry	.30	.20
Correspondence of the Sun, Heat, and Light. Sampson Reed	.25	.20
Last Judgment and Second Coming of the Lord. E. D. Rendell.....	1.50	.75
Religion of Good Sense. Edward Richer	1.25	.75
Feminine Soul: Its Nature and Attributes. Elizabeth Strutt	1.00	.50
Pocket Remembrancer for the Young	.40	.10
Worship and Love of God. Swedenborg	1.25	.75
New Age and its Messenger. W. F. Evans.....	.50	.25
Sermons on the Ten Commandments. O. P. Hiller	1.00	.25
Divine Law of Birth. Mrs. M. B. Horton.....	.60	.30
Journey of the Israelites. D. H. Howard.....	.75	.40
Character: Its Elements and Development. A Bible Student	1.50	1.00
New-Church Catechism for Children	.10	.05
New-Church Doctrinal Class Book.....	.40	.20
Pathway to Botany. L. H. Grindon.....	.75	.40
Year's Lessons from the Psalms. John Worcester.....	.60	.30
Wife's Messengers. Mrs. M. B. Horton.....	1.50	.75
Noble's Appeal.....	1.50	.75
Spiritual Diary. Vol. 2. Cloth		.85
Heaven Opened. Selections from Swedenborg.....		.55
Gems from Swedenborg. O. P. Hiller. 2 vols. in 1		.50
Marriage. Selections from Swedenborg.....		.25
Parsons's Essays. Three Series in 1 vol. <i>Slightly damaged</i>		1.50
The Infinite and the Finite. Theophilus Parsons	1.00	.75
The Golden Wedding Ring; or, Observations on the Institution of Marriage. Rev. J. Clowes.....	.50	.25
Chapter on Slavery; a Sketch of its Origin and History. Rev. O. P. Hiller	.75	.25
The Pleasures of Religion, and Other Poems. O. P. Hiller		.25
English and Scottish Sketches. O. P. Hiller		.25
Doctrine of the Lord in the Primitive Christian Church. S. F. Dike..	.75	.25
Ten Chapters on Marriage: its Nature, Uses, Duties, and Final Issues. Wm. B. Hayden	1.00	.50
The Athanasian Creed and Modern Thought. Rev. T. M. Gorman....	1.50	.50

** To books in this list the postage must be added.

WANTED. Children's Magazines.

For all copies of the Children's New-Church Magazine, for November, 1885, received in good condition at the office of the Mass. New-Church Union, 15 cents each will be paid.

THE MASS. NEW-CHURCH UNION, 16 ARLINGTON ST., BOSTON,

IS TAKING SUBSCRIPTIONS FOR

The Concordance to the Theological Writings of Swedenborg.

This is a work which every reader of Swedenborg should have. It is issued in monthly parts of 48 pages each, and contains under each word which can be found in the Writings complete references to the places where it can be found. It is very carefully compiled and arranged, being the result of fourteen years' labor. We mail the parts as they are issued, so that they are received in good condition for future binding. The price is

Two Dollars for Twelve Consecutive Parts.

We will take the parts composing each volume, as the volumes are completed, and bind them handsomely in half-morocco for \$1.50 per volume; carriage both ways to be paid by the subscriber.

THE NEW-JERUSALEM MAGAZINE.

PUBLISHED MONTHLY.

Its object is to promote the reception in Mind and Life of the truths of the New Church, contained in the Holy Word, and set forth in the writings of Emanuel Swedenborg.

Two Dollars per Annum.

THEOLOGICAL SCHOOL

OF THE

GENERAL CONVENTION.

THIS School, established in 1866 by the General Convention of the New Jerusalem in the United States, for the training of ministers, and located in Cambridge, Mass., on Quincy and Kirkland streets, provides instruction in the Doctrines of the New Church, the Hebrew and Greek of the Scriptures, the Latin of Swedenborg, Ecclesiastical History, Pulpit and Pastoral Duty, Sunday-School Teaching, and Elocution. The Faculty consists of the Rev. John Worcester, President, the Rev. S. F. Dike, D. D., the Rev. J. E. Werren, and the Rev. T. F. Wright, Ph. D., who resides in Cambridge and has charge of the Sunday services. Students have the use of Harvard University libraries, and may freely attend some lectures given in the college. The course of study is arranged for three years. Special students not intending to graduate will be received for a shorter time. No charge is made for tuition. The twenty-seventh year begins Thursday, Sept. 29, 1892. For further information apply to

REV. JOHN WORCESTER, *President,*

Newtonville, Mass.